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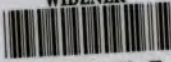
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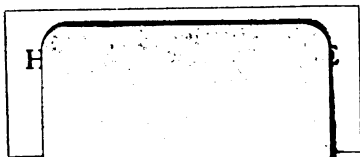
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THE  
ANNUAL MONITOR

FOR 1878,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1877.

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## P R E F A C E .

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Our obituary this year records the decease not only of the late Editor of the *Annual Monitor*, but also of one who for ten years during its less recent history shared in the labours and responsibilities involved in its compilation. We can believe that some lessons of heavenly instruction were learnt by these two dear friends, as year by year they gave themselves to the task devolving upon them, and perused and reperused the records entrusted to them ; and in our pages for this year we are permitted to trace something of the working of that grace of God in their experience as well as in that of others, by which His children in all ages have been led out of the bondage of a fallen and sinful nature, into the light and liberty of Christ's redeemed ones.

The testimony of former volumes is abundantly repeated in this,—and a glorious testimony it is,—that for those who sleep in Jesus, survivors “sorrow not as those who have no hope.” Yet some at

least whose records are found in the following pages knew well what it was, in deep consciousness of innate corruption, to feel their souls at times cast down within them; but remembering Him who had called them by His grace, and trustfully committing themselves to His guidance and ever present strength, they were enabled again and again to triumph in Him, and now rejoice in being for ever made more than conquerors through Him who loves them. And shall not we who read their records, be encouraged to believe that the grace which was sufficient for them, will prove as sufficient for our deepest needs, as we too follow with that whole-hearted dedication which makes no compromise with the world, the flesh, or the devil, Him who said "If any man serve me let him follow me, and where I am, there shall also my servant be. If any man serve me, him will my Father honour."

W. R.

WEST BANK,

SCARBOROUGH, 12 mo., 1877.

## LIST OF MEMOIRS.

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Mary Abbatt.  
Sarah Backhouse.  
James Baker.  
Samuel Bewley.  
Eliza Binns.  
George Cornish.  
Mary Davis.  
Sarah Davis.  
Miriam Dymond.  
Mary Ecroyd.  
Robert Were Fox.

Edward Curtis May.  
John Newby.  
George Penney.  
Joshua Ianson Penney.  
William Smeal.  
Sarah Hewett Steevens  
Hannah Maria  
Waterfall.  
Frederick John Brook  
Welsh.  
Henry Wilson.



*Errata in the Volume for 1877.*

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- p. 2, line 18. For 1876 read 1865.  
p. 12, line 7. For 23 read 33.  
p. 114, line 13. For *precious* read *judicious*.

THE  
ANNUAL MONITOR,

1878.

—  
OBITUARY.  
—

	Age.	Time of Decease.
MARY ABBATT,	43	1 4 mo. 1877
<i>Bolton.</i> Daughter of Sarah and the late Thomas Abbatt.		

Little known to many, so quiet and retired was the "even tenor of her way;" yet by the grace of God Mary Abbatt became as "a living epistle, known and read" by those with whom she was brought into immediate contact. May the simple details of her experience tend to induce in others a dependence like hers upon Christ Our Saviour, for wisdom, justification, sanctification and redemption.

In early childhood she was a reader of the Bible, vividly picturing to herself the scene of the crucifixion, though not at that time realizing its

meaning. For years before her death, she regularly took her well-worn Bible to bed with her, so that she could read it in the morning, without disturbing others. She was conscientious, to an extent that would be regarded as foolish by many. At Ackworth School her teacher testified that she was the most conscientious girl she ever knew. Referring to this period she expressed her belief that if she could have had the help and advice of some one older than herself, she would then have witnessed that change which Holy Writ describes, as a "passing from death unto life," an experience she did not realize until her twenty-fifth year. She subsequently gave evidence, that her life was "hid with Christ in God." This was manifested by the purity of her life and conversation, and by her unselfish love and ready sympathy with others. Very humble were the views she entertained of herself as is shewn by the few records she has left; but her growth in grace, and in the knowledge of our Lord Jesus Christ was manifest, and she soon began to exert an influence for good upon those around her.

Under date First month, 4th, 1866. After expressing her gratitude to God for His innumerable mercies "in spite of a deepening sense of

unworthiness and vileness" which had been given to her "in order that she might more fully realize Christ himself to be her only strength and all-sufficient help;" she goes on to say—"In the early part of the year I was made willing to give up an unfaithfulness, which had been a great stumbling-block to me for a length of time; and lo! when I might reasonably have expected to be kept at a distance from God, He honoured me, by allowing me to do some work for Him; a little, a very little, it is true, for one, I trust, now in heaven; and a little for dear A. J. G., who is now in poor health, but not as formerly without hope of salvation. What a blessing she has been to me. O, Lord, be pleased to restore her to her usual health, and do bless our united prayers for J. S. S., according to Thy promise; and be pleased graciously to help us to renew our covenant with Thee at this time, and so to live, that if spared to the close of this year, we may witness an increase in Divine grace and of love to our fellow creatures." In the same year, Ninth month, 14th, she writes—"Though I am so often unmindful of God's goodness to me, He has been pleased to bless me with feelings of lively admiration of His way of answering my prayers, in concert with A. J. G., for J. S. S. What a

happiness, to welcome another dear friend as one of Christ's flock! Lord, I bless and thank Thee for Thy manifold mercies in this matter; may it embolden me to trust more and more in Thee, both for myself and for others: may the knowledge, that Thou hast been pleased to make use of me, humble me with a sense of my nothingness, seeing Thou canst use whom Thou wilt. I desire to give Thee the praise."

It is remarked of her, that she was not a great talker; but those who enjoyed the privilege of Christian intercourse with her, declare that "her words, though few, were weighty and seasoned with salt." Gentle, quiet, and retiring though she was, there were occasions when she could speak out with holy boldness. If not a great talker she appears to have been a good listener. Her loving sympathy gained the confidence of those who sought her counsel, and she thus became the succourer of many. Accounting for the intimacy which existed between herself and her friend A. J. G., she writes—"My making a good listener, was the beginning of her telling me all her circumstances of every description. She has sought my advice in many instances, and finding that acting upon it was sometimes attended with good results, she

has clung to me more and more. I could see I influenced her greatly, and W. gave me a little book on "Influence" at the last Liverpool Quarterly Meeting but one, which set me to thinking whether I had used mine rightly over her. Thou knowest the result. God was pleased to bless my many prayers, and the few words I spoke to her in great weakness. Then I thought of my own experience, how I used to wish for some one to talk to me on religious matters, and I thought if I could help it by being the first to speak, she should never know such a want. I therefore talked to her, and encouraged her to talk freely; so now, there is no reserve between us. Then there is the love for those whom they bring, which God bestows upon those who are instrumental in bringing others to Him; it is like a mother's love I am sure." It is not surprising that these friends were knit together in love. At the time of her conversion, A. J. G. was engaged to be married to J. S. S. After this change had taken place she was brought into deep searching of heart, as to the propriety of uniting in marriage with one who was not a believer. We have seen how the friends agreed to unite in prayer for the conversion of J. S. S., and the happy result.

A survivor says,—“Eternity alone can show,

the help she has been to the believers who used to go to her little shop to talk with her, to tell her their difficulties, and seek her advice." She used to say "she had no troubles but in bearing the troubles of others," endeavouring to carry out the exhortation—"Bear ye one anothers burdens, and so fulfil the law of Christ."

But on one occasion she writes,—“Though affliction of mind has been somewhat my portion of late, I believe it is in mercy Thou hast permitted it; and it has been the means of bringing me nearer to Thee. Lord keep me near Thee, but do Thou give the grace, that shall enable me to bear whatever Thou mayest use to that end, for *I* cannot of myself. Enable me to lay down my will, and not only submissively, but *thankfully* to accept Thine.”

She was in the regular habit of seeking Divine guidance in the minor affairs of this life. On one occasion going to visit a sick person, she breathed the petition—"Lord I am going on *Thy* business, wilt Thou take care of *mine*." Immediately came the response "it is not *thy* business, it is *Mine*." She had as a consequence the most perfect confidence, that her business and all belonging to her, were in the hands of a loving Father, and was content that He should do

according to His own good pleasure; always seeming to bear in mind that she was only a stewardess, and exercising a watchful care that she might render her account with joy. Much the largest portion of her income was expended for others. She was comforted and encouraged by the persuasion that "if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not."

There are some who will retain a grateful life-long remembrance of rich spiritual and temporal blessing received through her prayers. She had thoroughly learnt the lesson, that the service most acceptable to the Lord, is to wait upon Him, to do His bidding; not to run before being sent; but when shut out from active service, to wait patiently until the Master calls to further work. She had suffered for five years, with wonderful patience and fortitude, from a very painful internal disease, which brought her at one time, as she supposed, face to face with death, from which she shrank with much dread. She was greatly disappointed with this, and said it filled her with humiliation and deep heart searchings; but she was comforted when reminded that although death opens the way to eternal joy, yet it is naturally to be dreaded, even by the most



sincere Christian, though it often pleases our loving Heavenly Father to remove all its terrors, when He calls His dear children home.

And so it was with this faithful servant of the Lord. On the morning of the 1st of Fourth month, as she was being assisted to rise from her bed, her head gently drooped upon her sister's shoulder, and in a moment, as we may assuredly believe, her spirit was with her risen Lord.

ELIZABETH RIDGWAY ABELL, 71 17 3 mo. 1877

*Cork.* An Elder. Widow of John Abell.

ANN CHISWELL ADAMS, 61 25 1 mo. 1877

*Christchurch.* Wife of John Adams.

SARAH AIREY, *Kendal.* 63 18 11 mo. 1876

ANN ALLEN, *Stoke Newington.* 81 10 3 mo. 1877

ALICE ALTHAM, *Penrith.* 67 25 8 mo. 1877

HARRIET APPLETON, 71 24 11 mo. 1876

*Stoke Newington.* Widow of John Appleton.

ELIZABETH ARTHURTON, 77 26 12 mo. 1876

*Norwich.* Wife of James Arthurton.

ALBERT ASHBY, 13 $\frac{3}{4}$  11 10 mo. 1877

*Staines.* Son of Alexander and Susanna Ashby.

ELIZABETH SHELDON DUDLEY ASHBY,

*Staines.* 24 13 3 mo. 1877

Daughter of Thomas and Caroline Ashby.

MARY ANNE ASHBY, 72 8 9 mo. 1877

*St. Leonards-on-Sea.* Widow of the late Edward Ashby.

REBECCA ASHBY,	56	1	6 mo.	1877
<i>Staines.</i> Wife of Morris Ashby.				
THOMAS ASHBY, <i>Staines.</i>	51	16	3 mo.	1877
ARTHUR ATKINS; <i>Leamington.</i>	68	.1	3 mo.	1877
MARY ATKINSON,	79	3	7 mo.	1877
<i>Northwich.</i> Wife of Thomas Atkinson.				
SARAH BACKHOUSE,	74	1	7 mo.	1877
<i>Holgats House, York.</i> A Minister.				

Sarah Backhouse was the daughter of James and Mary Backhouse of Darlington, and was born there the 30th of Third month, 1803. Her childhood was marked by great delicacy, and it seemed doubtful whether she would ever attain to years of maturity. Her father died before she was two years old, and in after life she often spoke of the judicious and religious training exercised by her widowed mother, who removed with her large family to York in 1817. As Sarah Backhouse's health gradually improved after leaving school, the energy of her character developed; and although there is no record of this period of her life, it was evident that the work of grace was going forward in her heart, and at about the age of 24 she first said a few words in meeting. She was acknowledged as a minister in the year 1833; and at intervals as her health permitted, she was acceptably engaged in visiting

meetings and families in various parts of England. During these engagements she was often made sensible of the spiritual state of individuals, and enabled to hand to these the word of counsel or encouragement.

In the year 1827, on the death of the wife of her brother Thomas, she went to reside with him, undertaking the charge of his only little girl until his second marriage in 1838. During this period she had a very severe illness, which confined her to bed for more than four months, and from which there often seemed no human probability that she would recover. Whilst suffering from extreme exhaustion, her mind was kept in much peaceful trust in her Saviour, and she was favoured with a clear view of acceptance, which ever way the illness might terminate. To many of those who at that time visited her bedside she testified to the goodness and mercy of the Lord towards her, and expressed her christian desire on their behalf. Contrary to all expectation, she very gradually recovered, and with her wonted energy and cheerfulness again entered upon her social and religious duties.

In 1845, on the death of her brother Thomas, who had been left a widower a second time, she resumed the charge of his children, continuing

her watchful care over them for many years afterwards.

In conjunction with her valued friend, Samuel Tuke, S.B. edited the "*Annual Monitor*" for ten years, during which time she deeply felt the responsibility of the engagement, and was sensible of the need of care, and best guidance, in the compilation of this little volume.

Though often laid aside, by severe attacks of illness, she maintained a lively interest in her friends, and in all that tended to promote the advancement of the Redeemer's kingdom. For some years she was deprived of the privilege of attending our religious meetings, but was enabled cheerfully to submit to this trial, and often in the consequent hours of loneliness, was permitted to rejoice in sweet communion with her Saviour. But whilst thus secluded from the outer world she had much enjoyment in her home. The beauties of nature had ever a charm for her, and the garden was a source of great interest. She much enjoyed the visits of her friends, many of whom felt the depth of her christian experience.

The winter of 1876-7 was passed with greater comfort by her than many previous ones, and she was able to be down stairs and to go about the house, and on a few warm days in the early

spring was a little out in the garden. But, whilst thus appearing in some respects better, she frequently spoke of increased pain. On the morning of the 27th of the Third month she came down stairs as usual, but about noon suddenly became alarmingly ill, and from that time until her death she was mostly confined to bed. She often spoke of her ultimate restoration as uncertain, but was enabled to commit the result to her Heavenly Father, who had been her stay and support in many times of weakness and trial. She frequently said, she had nothing of herself to depend on, and could only trust in the mercy of her gracious Saviour. She much enjoyed having portions of Scripture read to her, and selections from favourite hymns. Sometimes she regretted that her state of weakness prevented her from collecting her thoughts as much as she desired, and remarked on the importance of not putting off a preparation for eternity to a time of sickness. The petition of a dear friend at her bedside greatly strengthened and comforted her, and she remarked, "The clouds seemed lifted up," and she was enabled to look forward to the end with unshaken faith in her God and Saviour.

During the last three weeks, though her friends were unwilling to give up hope, it was

evident that her weakness was increasing, and she herself frequently expressed her belief "that the end was drawing near."

On First day the 24th of Sixth month, not having so much pain she enjoyed a little reading, especially the following hymn which was one of her favourites—

"Rock of Ages, cleft for me,"  
Thoughtlessly the maiden sung;  
Fell the words unconsciously  
From the girlish, gleeful tongue;  
Sung as little children sing,  
Fell the words like light leaves down  
On the current of the tune;  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

"Let me hide myself in Thee;"  
Felt her soul no need to hide!  
Sweet the song as song could be,  
And she thought of nought beside.  
All the words unheedingly  
Fell from lips untouched by care,  
Dreaming not that each might be  
On some other lips, a prayer—  
"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"  
Lips grown aged sang the hymn  
Trustingly and tenderly,  
Voice grown weak and eyes grown dim;

“ Let me hide myself in Thee,”  
 Trembling, though the voice, and low,  
 Ran the sweet strain peacefully,  
 Like a river in its flow.  
 Sung as only they can sing  
 Who life's thorny path have pressed :  
 “ Rock of Ages, cleft for me,  
 Let me hide myself in Thee.”

“ Rock of Ages, cleft for me,”  
 Sung above a coffin lid ;  
 Underneath all restfully,  
 All life's joys and sorrows hid.  
 Never more, O storm tossed soul !  
 Never more from wind or tide,  
 Never more from billows roll  
 Wilt thou need a place to hide.  
 Could the sightless sunken eyes,  
 Closed beneath the soft grey hair,  
 Could the mute and stiffened lips  
 Move again in pleading prayer—  
 Still, aye still, the words would be,  
 “ Let me hide myself in Thee.”

The next day there was a great increase of weakness, and she expressed her belief that the end was near; saying, “that though she had nothing of her own to trust in, she felt the preciousness of being clothed with the Righteousness of Christ.” On the morning of the 28th, she was assisted into another room, and remarked with cheerfulness that she believed “it would be her last journey,”

which proved to be the case. During most of this and the following days her articulation was difficult, but for a short time she revived and was able to converse a little and repeated distinctly the words,—“Surely goodness and mercy *have* followed me all the days of my life,” and after a pause, added—“I think I may say that I shall dwell in the house of the Lord for ever.” At another time she wished for a few verses of Scripture to be read, and when some words of prayer were afterwards added, she appeared fully to unite in them. A few hours before the close, when the verse “Thou art with me, Thy rod and Thy staff they comfort me,” was repeated, her countenance brightened, and her lips moved in assent. After this she continued breathing gently until the morning of First day the 1st of Seventh month, when her purified spirit was released, to be, we reverently believe,—

“For ever with the Lord.”

FREDERICK WILLIAM BADDELEY,

*Preston, near Brighton.* 19 6 10 mo. 1876

Son of George and Ann Baddeley.

JAMES BAKER, 28 24 8 mo. 1877

*Birmingham.* Son of George Baker.

JAMES BAKER, M.B. 25 17 4 mo. 1877

*Edinburgh.*



Born the 4th of Tenth month, 1861, the third son of James and Fanny Burt Baker of York, and at the age of about 18 months deprived by death of a loving and gentle mother, the care of James Baker and his brothers devolved for several years upon two of his father's sisters, who nobly performed their labour of love.

Of his early childhood, there is but little to place on record, except to note the loving, genial, thoughtful disposition which then as in after life, endeared him to all with whom he came in contact, and which, though increasing the sense of loss which his early and sudden removal has caused in many households, is a sweet and pleasant memory to those who have been bereaved.

In Second month, 1861, J. B.'s school career commenced at Ackworth, and here as at York, where his education was continued from 1865 to 1867, he was distinguished by abilities which enabled him to attain positions in his classes somewhat in advance of his years.

In Ninth month, 1867, he was apprenticed to Thompson and Capper, Chemists, of Liverpool and Birkenhead, with whom he continued until the Autumn of 1872. During his apprenticeship he became a member of two or three Debating Societies, in all of which he took an active part,

and was one of the originators and the first Editor of a periodical entitled "Bachelors' Papers," consisting of Essays, Poems, &c., written mainly by young men and others connected with the Society of Friends.

James Baker was a total abstainer by early training and association, and while in Liverpool he began to advocate his views on Temperance before public audiences. He was also an active Good Templar.

His thoughts had been for some time directed towards the profession of medicine, and while an apprentice he passed a preliminary examination of the University of Edinburgh. In the autumn of 1872, he commenced his medical studies in Edinburgh, where those who knew him best, augured for him a brilliant career. He went through his curriculum with satisfaction, and generally with distinction, holding in succession almost all the offices in the "school" which worthily ambitious students covet, yet preferring to occupy himself in quiet steady work.

Although so fully engaged with his professional studies, it is evident from his well marked Bible that J. B. was a diligent student of its truths, and his life afforded abundant evidence that they were realities to him.

The following extracts from his letters, shew the earnest prayerful spirit in which he entered upon the responsible duties connected with his daily life.

First month, 11th, 1874. "I have commenced to study my Bible in subjects—hunting for texts on various truths, such as forgiveness, assurance, heaven, holiness, &c."

Eleventh month, 8th, 1874. After speaking about prayer, he says: "I want you to pray for me in connection with my work in the Infirmary. Perhaps you may have thought from the way you have heard me talk of operations, &c., that I take a light view of my Hospital work; but the fact is I feel it a very great responsibility. I know that in some of those serious cases where anti-septics are used, the *life* of the patient may depend on my care and thoughtfulness; that an apparently very slight and thoughtless mistake might kill the patient. I feel the responsibility at times much heavier than at others. Then again in giving chloroform, I believe I never put a patient thoroughly under its influence, without praying that no harm might result. It will be my duty to give it for the rest of this year, it may be once every day, and I want you to pray for me both in dressing and chloroform, and for the patients 'hemselves, that no accident may happen."

Second month, 7th, 1875. "I wish you could see the children in my wards—I got them to sing again this afternoon, and at last I summoned up courage to speak to them about Jesus, but I found it very difficult to do: I had to ask help several times—I only said a few words."

Third month, 7th, 1875. "I did at last decide to conduct a children's service in our wards, so this morning I went down to the Infirmary, and Miss——one of the lady nurses went with me. They first sang a hymn, then I prayed, then another hymn, and afterwards I read them a few verses from Luke 9, and told them about Joseph and his brethren, which I think was new to them. After singing another hymn, our little meeting was over. I think it was encouraging, for although the very 'wee' ones did not seem to pay much attention, I noticed one little girl's face looked so interested."

Seventh month; 11th, 1875. "I went down to one of the wards this morning, and had service with no one to help me. The other student did not turn up, and the nurse had another engagement. After it was over, I went to see a little girl in one of our wards; she is I believe nearly 16 years old, but she does not look it. Poor girl! She is dying, but she is so happy. It is a sort of

death-bed one sometimes reads about, but which one scarcely believes to occur to ordinary people. She said she was quite happy, and asked me if I was 'trusting the Lord,' and then said 'I am so glad.' She asked me if my faith wavered, and I told her I did not think it was so strong as hers. Although she could only speak in a sort of indistinct whisper, gasping almost with every few words, when I asked her if she wanted to go to Jesus, her face brightened and the only thing she appeared to want to stay for, was to speak to others of the loving Saviour, who had redeemed her with His own life's blood."

In the autumn of 1875, J. B. was summoned to Scarborough, to the death-bed of his father, some notice of whom appeared in last year's "*Annual Monitor*." During the week's nursing, throughout which time James seldom left the sick room for more than a few minutes at a time, it was beautiful yet touching to witness the bond of affection between the father and son, the confiding trust of the sufferer, and the tender care with which that trust was repaid.

About this time J. B. began to take a prominent position amongst his fellow students by his earnest and eloquent advocacy in the debates at the "Royal Medical Society" of the Temperance

cause, and of other movements which he believed to be based upon truth, justice, and morality. His voice was also often heard in the discussions of the "Friends' Literary Society," and he occasionally attended the meetings of the "Medical Students' Christian Association." One who knew him during the winter of 1875-6, writes:—"Mr. Baker came out tremendously strong in the debates at the 'Royal Medical' but he took too high moral ground to be generally popular, and I doubt if he was elected President—I voted for him in 1875."

In the spring of 1876, after receiving the diploma of the Royal College of Surgeons, he became house surgeon to Professor Lister in the clinical wards of the Royal Infirmary, and during this time he studied for his University degrees of M. B. and C. M. and graduated in the summer of the same year. One who was present at his first operation as house surgeon, writes:—

"I remember quite well how keenly I watched his procedure, anxious to see what sort of a man he was to be; and how he did everything with that calm thoughtfulness and that attention to the most minute details which were I think the characteristics of his way of working."

In the autumn, he obtained the appointment

of Resident Physician under Dr. Muirhead. The duties of this post were not so arduous, but he was intensely devoted to his profession, and spent many hours every day in study and microscopical research. While occupying this position, he was elected one of the Presidents of the "Royal Medical Society," thus receiving the highest honour which his fellow students could confer. This office was not without its temptations, but they were met and overcome, as will be seen, in the prayerful spirit which so characterised him.

His health at the end of 1876 was not robust, but there was nothing to cause anxiety in the minds of those by whom he was most deeply beloved. While he was absent from his work for a few days, the students who constituted his staff, decorated and illuminated with coloured lamps the wards under his charge, and on the 4th of First month, the evening of his return, he was gratified and touched by this mark of their esteem and regard. The following evening, First month, 5th, he delivered his inaugural address in the Hall of the "Royal Medical Society," choosing for his subject, the "History of the Treatment of the Insane."

Second month, 13th, 1877. He writes: "You remember at Christmas I was in some perplexity

as to the dinner the Presidents of the "Royal Medical Society" give here. I was rather in a fix what I was to do, as the other Presidents were not willing to do without wines. But after prayerful consideration, I resolved to have nothing whatever to do with the dinner, and instead, to present something to the Society, probably a timepiece. If I did not do so, I thought it would be better to resign, but the other Presidents were strongly opposed to my doing this, so I have at last decided to retain the office. Pray for me!"

It may be interesting to hear what one who knew him intimately, says of this event.

"It has long been the custom to have a dinner in a leading hotel, to which the four Presidents are in the habit of jointly inviting a number of distinguished guests. What was the Teetotal Quaker President to do in the case? Many eyes were watching James closely at this time. He would not invite his guests to take wine, neither would he pay for it. He could not throw the expense upon his colleagues and take the benefit of their expenditure, but he could resign the post he prized and adorned. His colleagues would not allow him to do this, but in the spirit of true gentlemen, they insisted upon his retaining office, whilst they agreed to save his feelings by taking the whole burden



upon themselves, but to an extent not greater than would have been necessary had he paid his share as usual. At the first meeting after the dinner, James explained to the Society what had occurred, and after vindicating his position to the satisfaction of all present, gracefully presented a valuable clock to be placed in the reading room of the Society. This action raised both his person and his principles in the estimation of his fellows, who have recently (since his decease) affixed a silver plate to the timepiece to perpetuate the name of the giver."

Fourth month, 3rd, 1877. He speaks very gratefully of the kindness the Students had shown him, in presenting him with a beautifully illuminated address in the prospect of his leaving them for Vienna at the end of the month.

The circumstances of his death were peculiarly touching. His University career ended some months before, the Winter Session just completed, and many of his friends away for the recess; his term of residency almost expired; his programme prepared, letters of introduction obtained, and almost all his arrangements made,—he had intended to start in a few days for Vienna, and after three months' study in the Medical Schools there, had hoped to settle in practice, and be

united in marriage to one whom he had known from childhood. But a loving all-wise Father had ordered otherwise.

On Third day evening, Fourth month, 10th, though very busy in anticipation of his departure from Edinburgh, at the earnest solicitation of some of his friends, and under a strong sense of duty, he consented to speak publicly on behalf of a cause which he believed to have right and justice on its side. The meeting was a disturbed and noisy one, but he was instrumental in securing a hearing for his opponent and then rose to reply. The masterly manner in which he handled his subject brought conviction to the minds of the majority of his hearers, who little thought that they were listening to his eloquence for the last time. When the excitement of the meeting was over, he felt fagged and weary, though not more so than had often been the case during the preceding few months. Throughout the remainder of the week he was very busy, and on Seventh day, feeling unwell, he thought he would take a long walk. This he much enjoyed, feeling better for the exercise, but on returning to his rooms in the Infirmary, he felt a recurrence of pain and retired to rest. During the night, feeling worse, he rang up the night nurse, and on First day morning

remained in bed as a precaution, in the hope of a speedy recovery. One who was with him, during the few remaining days of his life, writes as follows :—“ On Sunday morning he talked a good deal on current affairs, and showed his usual interest in everything that was going on. In the evening he was much interested in the welfare of a boy in one of the wards, who was in a state of considerable danger, and who had to undergo an operation, which proved successful. On Monday morning he spoke about it, feeling glad that the lad was out of danger. It was on this morning, that although he was not suffering much pain and was feeling better, a letter was written to tell his friends that he was unwell, but that he was hoping himself to write in a few days. Two or three hours afterwards he was informed of the serious nature of the disease from which he was suffering, though at the time the sad result was not at all anticipated.”

The best medical advice was procured, and every possible attention paid him by the doctors and nurses resident in the Infirmary. On Third day morning he took a decided turn for the worse, and his friends were telegraphed for. The pain was so intense that it was necessary to administer morphia, and about mid-day he

was told that there was no hope of his recovery. Probably for this he was in a measure prepared, knowing the fatal tendency of the complaint, which was Peritonitis, and feeling his own weakness ; yet he was not at the time expecting it. He was not however troubled, having long since put his whole trust in his Saviour. As he wished to keep up his strength until his friends arrived, he was kept very quiet, and said but little. About half-past four in the afternoon, awaking and feeling a cessation of the acute pain, he remarked with a smile that he thought himself better, and was evidently looking with pleasure to the arrival of his friends. He soon after however gave some slight instructions about his affairs, expressing the desire that his funeral might be very quiet, with neither mourning coaches nor plumes. Before long he became unconscious, and continued so till a little before ten o'clock in the evening, when he ceased to breathe.

Thus at the early age of 25, on the very threshold of active life, passed away one in whom much love and many hopes were centred, one whose youth and early manhood had given promise of a bright and useful career in the service of the Great Physician. Truly " Were this frail

world our final rest," the thoughts at such a death bed would be inexpressibly mournful; but those who knew him best thankfully and reverently believe that he has only gone up higher, and that having loved and served the Lord on earth, he is now engaged in the holier and happier service of heaven.

Two extracts from letters received from those who had known J. B. well while in Edinburgh, one of them holding a high position in the University, may be of interest:—

"You, of course know his character, but I may tell you that I never yet met, and never expect to meet, a man of such pure and spotless life; one who more truly went through life, 'wearing' (to use the beautiful words of Tennyson) 'the white flower of a blameless life.' We worked together for several hours of almost every day for nearly a year, and in all that time I never saw him do anything or heard him say a word, that I am sorry for now. He never lost his temper, and he was never displeased with me when I lost mine. His faithfulness in his duty, his kindness to the patients, his childlike simplicity and yet manly bearing, all who had anything to do with him saw and felt."

Professor ——— writes:—"He was in all respects

one of the finest young men I have known, and I looked forward to his taking an eminent place in his profession. He was gifted alike with the faculties of acquiring knowledge and of expressing it. His diligence and accuracy were of the highest kind. But to speak of these qualities affords little comfort now. *The* comfort is to know that his character was pure and manly and that he was a true Christian. The certainty of this robs death of its sting, and enables us to feel assured that the early departure was the best for him."

ROBERT BARCLAY, *Reigate*. 43 11 11 mo. 1876

ANN BARDEN, 47 7 11 mo. 1876

*Highflatts*. Wife of Dan Barden.

JOSEPH BARNES, 77 2 11 mo. 1876

*Northampton*.

HENRY WALTER BARRATT, 1 18 5 mo. 1877

*Ripley*. Infant Son of Joseph and Anna Barratt.

JOHN ARTHUR BARROW, 5 22 7 mo. 1877

*Lancaster*. Son of John and Louisa Barrow.

MARGARET BARTON, 76 21 2 mo. 1877

*Liverpool*.

MARY ANN BAYES, 83 22 10 mo. 1876

*Stoke Newington*. A Minister.

CHARLES EDWARD BENNIS, 1½ 1 10 mo. 1876

*Limerick*. Son of Joseph and Emilie Bennis.

CAROLINE BEVINGTON, <i>Gloucester.</i>	78 27 2 mo. 1877
REBECCA BEVINGTON, <i>Eatington.</i>	75 10 1 mo. 77
SAMUEL BEWLEY, <i>Dublin. An Elder.</i>	71 7 10 mo. 1877

This beloved friend, who for many years occupied a position of much influence and usefulness in our religious Society, not alone in Ireland but also in England and even in America, was born in Dublin the 1st of First month, 1806, his parents being well concerned Friends, and much esteemed and valued by a wide circle. The beneficial effects of early religious training, as well as of the example of pious parents, were, through Divine grace, evidenced in the life of our dear friend, in whom an intellect of general power was combined with strength of will and peculiar sensibility of feeling.

The early subjection of such a mind to the power of the Holy Spirit, which convinces of sin and leads to Christ, was a source of much blessing to himself as well as to many others. He appears to have "feared the Lord from his youth," and his life gave evidence that in the service of the Lord there is true happiness.

He occupied the position of Elder for many

years, and it may be said that through the grace given to him, spiritual discernment and tender sympathy marked his conduct in relation to the service which thus devolved upon him. At his house at Sandford Grove the ministers of Christ were ever cordially welcome, when travelling in the service of their Lord.

As clerk to Dublin Yearly Meeting, which office he filled for a long period, his services were most valuable, his judgment being remarkably clear and his words convincing; and on many less public occasions his counsel and advice were eagerly sought after.

He twice visited America, first in the year 1854, as companion to a friend on a religious visit: and again in 1867, as one of a deputation from the Yearly Meeting of Friends in Ireland to Canada Yearly Meeting on its being first established. His visits to the meetings in his own land, on appointments from time to time, were numerous, and very helpful and encouraging to his friends.

His last illness was of very short duration. He attended Leinster Quarterly Meeting held in Carlow, on the 30th of Ninth month, and the following day; and those present will not soon forget his lively interest in the affairs of the Church on that occasion.



He returned home apparently in his usual health, but during the night complained of acute pain, and the Doctor who was sent for early in the morning found him suffering from Pleurisy. The disease was at first checked, but a relapse having taken place, it gradually gained ground, and on the morning of First day, the 7th of Tenth month, 1877, he quietly breathed his last. His illness though brief, having lasted only five days, was a time of great bodily suffering, which he bore with a patience and christian resignation instructive to witness. Perfectly conscious of his approaching end, he left clear testimony as to the ground of his unclouded hope for eternity. At one time he said "I am trusting in the one offering for sin:" and again, "I believe that all my sins have been washed away and forgiven." To a friend who called to see him the day previous to his decease he said, "the messenger is come, and I am ready." At another time, when in great suffering, "Oh, if I could just slip away and be at rest! But I don't wish to go one moment sooner than He wills, or to stay a moment longer." To him, death had no sting: it was but the passage from the service of his loved Master here below, to that better country where, freed from all the trammels of earth, the

redeemed of the Lord shall "serve Him day and night in His temple."

MARY BIGLANDS, 77 80 7 mo. 1877

*Beckfoot.* Widow of Robert Biglands.

WILLIAM BINGHAM, 74 80 3 mo. 1877

*Chesterfield.*

ELIZA BINNS, 69 17 12 mo. 1876

*Great Ayton.* An Elder.

The following account has been compiled principally from private notes, which Eliza Binns wrote from time to time, giving a brief and simple record of her spiritual growth. They were not intended for publication, but it is thought will be interesting and instructive to some who knew her.

She was born in 1807, and when an infant, was put under the care of her grandparents. She had very little instruction, and at an age when she should have been at school, was placed out in domestic service. She speaks of always having felt a strong attachment to the writings of early Friends. At this time she felt great longings to become one of the Lord's children. She went to reside at Bradford, and much to her comfort, found that there was at the meeting of Friends there, a living ministry, so that she took great delight in attending it whenever she could do so.

It was here she applied for membership, and was received in 1827, being then twenty years of age.

Through having the constant charge of an invalid, she was much reduced in health, and at one time became so ill that her life was despaired of, when she was permitted to feel "great resignation and sweetness of mind." She was never strong after this, but so far recovered as to take a situation at Ackworth School, where she resided and faithfully served the institution for upwards of twenty-two years. She appears to have much valued her connection with the school, as "bringing a poor unlearned and timid creature into contact with kind and sympathising minds;" and many are the records which she leaves behind, of seasons of tenderness and deep religious feeling which she was permitted to enjoy. Many times she bears witness to the power and fervour manifested by the late Thomas Pumphrey, in his services in the Meeting House there, treasuring up words of comfort, which soothed and strengthened her under seasons of great depression and discouragement through which she passed at this time.

In 1842 she writes,—“I have often felt desirous to show myself on the Lord's side, and in some way or other to advance his glorious cause in the earth; but the state which has

appeared in me most acceptable to Him at present, has been to stand alone; and this has often been a hard work. Oh, when I have endeavoured to commit my way unto the Lord, and to bear all things for His sake, and still to follow on to seek Him in that narrow and self-denying path, as it has opened out before me from day to day, or rather from hour to hour, I have been astonished to see, how a way opens through every difficulty and trial, or strength is given to bear it. Thus have I been often enabled to hold sweet communion whilst my hands have been busily engaged, and in the midst of others."

The perusal of her journal, which was kept more or less regularly from 1836, shows the deep humility and abasedness into which she was very often plunged, causing her frequently to write as under—"I am indeed a stranger and a sojourner; I feel like one smitten of God and afflicted of my fellowmen; I often think no one ever led such an uncomfortable life as I do, I am at times ready to conclude I am forsaken of God. This week we have had the company of many valuable friends; but what does the best of company avail, when He who alone can comfort the heart is absent." Again, "poorer and poorer, but I hope I am not cast off for ever."

Seventh month, 8th, 1838. "Neglected private retirement this morning, and nothing has seemed to go well with me."

Seventh month, 19th, 1839. "I am left at home to-day, the rest of the family being at Meeting, but my heart has been lifted up to the Lord."

"Whilst sitting alone, I was overwhelmed with something which bowed my soul in reverence, and I was fully convinced there must be an entire surrender of myself to the Lord, both with regard to the things of this life, and those that are to come, and I must place no reliance on creatures; that it would not do to walk in a middle path."

At the close of 1840 she writes,— "I would ask Thee on the bended knee, to enable me to cleave closer and closer to Thee, to dedicate myself and all that I have entirely to Thee and Thy service daily and hourly, henceforth and for ever."

1846. Second month, 1st. "On taking a retrospect of my past life, and the rugged path through which I have had to travel, homeless, friendless and forlorn, I feel as though I had been cast upon the Lord from my birth." With reference to her early training, she says, "if I had only received religious instruction, the want of useful information would not have been felt so much."

Third month, 29th. "I have often thought, if in the winding up of all things here, I may but be permitted to enter within the gates of the holy city, it is worth spending a whole life in wrestling for this blessing. I feel I can never do anything to claim or merit a share or interest in the precious life, which was given a ransom for me; if I am made a partaker, it will be all of free and boundless mercy."

In 1860 she was in Leeds, and appears then to have received the peace of God which passeth all understanding, in the entire resignation of herself to the Lord. In watching the crowd pass over the bridge she says,—“I do not think there is one that has passed over this bridge, that has enjoyed himself as I have done alone in this large house.”

About this time she went to reside at Weston-Super-Mare, where she injured her foot, which caused her much pain and suffering, and she had to undergo a severe operation, which eventually deprived her of the further use of her limb. After this she removed to Ayton, where she lived till her decease. This affliction seems to have deepened her Christian character and experience. She was now dependent on the calls of her friends, and much she enjoyed their visits,

especially such as entered into religious sympathy with her.

In Eighth month, 1866, she writes,—“Have been favoured to get to Meeting after an absence of three years.”

Ninth month, 27th. “Quarterly Meeting in Leeds. I cannot describe what my feelings have been this morning, as my mind seemed to follow the Friends assembled there. Surely in part I am partaker with them in their exercises.”

She now records having to pass through another severe affliction. Already unable to walk at all, she is deprived of the use of her right hand. She writes with her left hand,—“Seeing my Heavenly Father has been pleased to bring me into the furnace in no ordinary degree, it is still my desire to bless and praise His ever excellent name.”

When thus laid up, and so dependent on others, the desire of her heart, that she might be able to do something for her dear Saviour began to be realized.

Twelfth month, 1868. “Have written but little of late, yet I don't know that there has ever been a period in my past life, when I could say more in commemoration of my Heavenly Father's goodness. It was a great trial to me, when I

found that instead of being useful, I might become a burden to others. As I was sitting in my couch, I called a little child to me now and then, that I might teach them a lesson, and so I gathered a company of little ones. I also saw the poor mothers, and was dipped into deep sympathy with them, and longed to encourage them; so I thought I would invite the mothers of the little girls to come and take tea with me. But I could not talk or read on account of my cough; and then the expense was another difficulty. Some young friends kindly volunteered to read for me, and another made me a present of ten shillings; so I invited seven of my poor neighbours, and they enjoyed it so much, that I ventured to ask them to come to a reading the following week, and they continued to do so from week to week, the numbers varying from ten to thirty, according to the season of the year."

First month, 13th. "My spirit has been often poured out on behalf of Ayton Meeting, that the Lord would raise up ministers to speak to the children, and now there are three."

Fourth month. "Had a precious visit from dear Sarah W. How do such seasons stimulate the weary pilgrim Zionward! she pressed me to do what I can, believing that the Lord sometimes committed to me His secrets, &c."



"None can understand the preciousness of the Scripture promises like a tempest tossed invalid, who turns from side to side on the restless pillow, finding neither sleep nor rest. How consoling are the words,—He is a Rock, a mighty rock in a weary land,—“He will not break the bruised reed nor quench the smoking flax,”—He “will never leave thee nor forsake thee.”

Fifth month, 20th, 1868. “I often know what it is to have my faith and patience exercised and proved; I believe it is well that it is so; Yes, I do know what it is to fight many battles. Grant, Lord, that this house of many spiritual conflicts may be no other than the gate of Heaven.”

Sixth month, 14th. “How often before I had the accident, and even whilst I was suffering, I prayed that the Lord’s whole will concerning me might be accomplished; and then as my infirmities increased, I felt discouraged. It is not so now. I sometimes am able to look on this as the very best thing for me, nay, even as the answer to my prayers; and if the moving of a straw could remove my present affliction, I dare not do it.”

Ninth month, 27th. “I am afraid I am not doing the little I might do, if I was more watchful and more earnest. The Lord can bless

little endeavours. I feel I have missed it this afternoon, in not sending a few tracts with my servant, as I thought of doing."

Eleventh month, 2nd. "The Lord has heard and answered my prayer, when I shewed before Him my trouble, for He has brought a young person 250 miles, who seems in every way suitable. There is as much need of faith in receiving as in asking. If the approaches to the throne here be so sweet, what will it be to enjoy all the fullness."

This young woman was a great comfort to E. B., and remained her faithful assistant to the last.

First month, 22nd, 1869. "The prospect of increased helplessness and suffering has felt discouraging, but oh, I must seek after resignation to the Divine will in all things. It is good to be able to say amen, to the whole will of the Lord. May I live entirely to Thee and glorify Thee! He does not call on the feeble to march with the flock, but simply to submit to be carried."

Sixth month, 15th. "We must not expect what we want if we do not ask for it. And what are the things which I feel to want? First, a more full and abiding assurance of my acceptance

in Him the Beloved. Second, a fuller realization of my home in heaven, and my preparation for it, through the precious blood of Christ my Saviour and Redeemer. O my soul ask largely for these things, ask frequently, ask fervently, and with importunity."

Tenth month, 22nd. She writes of her mothers' meeting, "I have felt it a privilege to sit amongst them; I have thought much about the poor men, especially such as go to no place of worship." These were invited to the next annual Tea Meeting, which invitation several accepted. "Another new interest is that I have been able to do up a large number of tracts; I hope ere long to be able to furnish every house in the village, except a few of the upper houses, to be changed once a week."

The Meetings of Ministers and Elders were regularly held at her house, and much she valued these opportunities, saying, "their kindness, to think of having it in my room!"

Seventh month, 19th. "I feel I suffer much loss, for want of more constant persevering prayer. What a blessed opportunity given me for prayer, now that I can do very little but sit with my lame limbs before me."

Eighth month, 21st. "I do not know how

to express what the Lord is doing for us, and how He has blessed the little work I am engaged in, beyond what I ever asked for or even thought." This was in reference to a Bible woman, whom her kind friends at Cleveland Lodge were about to engage.

From year to year she notes the occurrence of the Yearly Meeting. Having been privileged to attend it once, she entered into deep sympathy with those who were met together, and often records her earnest prayers on their behalf.

Fourth month 24th, 1873. "I thank Thee, O God, for the sense and feeling, which Thou art giving me this morning, that Thou art with Thy assembled children, as in this solitary room."

Ninth month, 30th, 1873. "Just ten years since, I came to Ayton a poor helpless invalid."

Second month 11th, 1874. She records an earnest prayer for the success of her mothers' meeting, and on the 25th says, "my room has been nearly filled; last week there were thirty present and a baby, and oh what a good meeting we had! I thank Thee dear Heavenly Father, for having heard and answered prayer; but I want still to ask that the words read and spoken may sink deep into the hearts of those who hear them."

“ Oh rest thou in the Lord and wait!  
Be hushed each rising fear!  
The prayer is gone to heaven's gate,  
The answer may be near.”

Tenth month 13th. “ It is a great privilege to have the company of our worthy friend and brother, T. W., from whom I have received much encouragement.”

Tenth month, 28th. “ We have had the Quarterly Meeting's Committee here, it has been to me a rich feast of good things. A social gathering in the evening, which I attended; a blessed time it was: I thank Thee, O my God, that I have lived to see this day.”

The later entries in her diary record much bodily suffering; but all who visited her saw in that careworn face, a happy smile, indicating a heart at peace with God and man.

Tenth month 24th. “ O grant that my feeble life may tend to Thy glory. Bless the monthly packets to the policemen and postmen; but especially the dear invalids, bless them individually, and grant that the books and packets may be a help to them.”

Third month 27th, 1876. “ One o'clock in the morning; worn out for want of sleep. How very sweet to be able to look to the Lord, and to trust in Him!”

Sixth month 7th. "The last few days have been a time of much acute pain and feebleness. Enable me to glorify Thee; I do want to praise Thee more and more, and though I do not feel able to do it in words, grant that I may do it in my daily life."

Tenth month 8th. "A time of much pain and sickness, but it has been mixed with many mercies. Enable me still to trust in Thee, and to glorify and praise Thee, for Thou alone art worthy, with Thy dear Son."

The above was her last entry; after this she suffered much, though without complaining. Her work on earth was done; her dear Master was now calling her to a higher service.

She was fully prepared for the change, but did not appear to have much foretaste of the joys of Heaven. She passed away peacefully and quietly, her placid features encouraging the assurance that for her, death had been swallowed up in victory.

EDWIN BIRCHALL, *Bradford*. 88 13 7 mo. 1877

HANNAH BISSELL, 65 25 12 mo. 1876

*Charlbury*. Wife of Charles Bissell.

LUCY CATHERINE BOADLE, 29 21 11 mo. 1876

*Birkenhead*.

ADA LUCY BOBBETT, *Bristol*. 18 14 1 mo. 1877

Daughter of John W. and Frances Bobbett.

- REBECCA BOOT,  
*New Zealand.* Widow of Isaac Boot.
- FRANK BOWRON, 4 17 7 mo. 1877  
*Sunderland.* Son of John G. Bowron.
- SARAH BRADSHAW, 67 3 12 mo. 1876  
*Lancaster.* Wife of Isaac Bradshaw.
- JOHN HADWEN BRAGG, *York.* 80 4 12 mo. 1876
- ANN BRAMAH, 67 10 2 mo. 1877  
*Long Close, Shepley.* Wife of Joseph Bramah.
- SARAH BRAMLEY, 82 20 8 mo. 1877  
*Ripley.* Widow of Samuel Bramley.
- EDWARD BROADHEAD, 32 6 7 mo. 1877  
*Chapeltown, near Leeds.* Son of Henry and Elizabeth Broadhead.
- SARAH BROOK, 82 17 9 mo. 1877  
*Halifax.* Wife of Robert Brook.
- ANN BROWN, 93 1 7 mo. 1877  
*Tibshelf.* Widow of David Brown.
- ANN WEST BROWN, 14 1 2 mo. 1877  
*Banbury.* Daughter of Wilkes and Elizabeth Brown.
- FREDERICK JAMES BROWN,  
*Birmingham.* 14 months 16 12 mo. 1876  
 Son of Henry and Emma Jane Brown.
- JOSIAH BROWN, 69 22 9 mo. 1877  
*Norwich.* A Minister.
- ELIZA BRYCE, 67 12 12 mo. 1876  
*Higher Broughton.* Widow of James Bryce.

- JANE BULMAN, *Kirklington.* 79 19 5 mo. 1877
- MARY BURLINGHAM, 81 26 1 mo. 1877  
*Leominster.* Widow of Samuel Burlingham.
- MABEL CAPPER, 17 8 10 mo. 1876  
*Southampton.* Daughter of Mark Capper.
- CAROLINE CARR, 61 2 5 mo. 1877  
*Rusholme, Manchester.* Widow of Henry Carr.
- THOMAS CATCHPOOL, 58 4 5 mo. 1877  
*Colchester.*
- MARY CATLIN, 72 30 9 mo. 1876  
*Stoke Newington.* Widow of John H. Catlin.
- FRANCES ARDAGH CHAPMAN, 47 28 2 mo. 1877  
*Ballindue.*
- MARY CHAPMAN, 77 12 2 mo. 1877  
*Ulverstone.* Wife of John Chapman.
- JOHN CHAPPEL, 81 4 3 mo. 1877  
*Mapplewell, near Barnsley.*
- JOHN CHRISTMAS, 80 18 1 mo. 1877  
*Colne, Huntingdon.*
- SARAH CHRISTMAS, 84 29 12 mo. 1876  
*Earith, Huntingdon.*
- HOLLIS CLAYTON, *Brighton.* 72 10 11 mo. 1876
- ELIZA CLEMESHA, 80 11 6 mo. 1877  
*Preston.* Wife of Barclay Clemesha.
- RUTH CLIBBORN, 62 23 11 mo. 1876  
*Aberdelgy, Lisburn.* Widow of Frederick Clibborn.



WILLIAM COOPER CLIBBORN,	71	26	4 mo.	1876	<i>Moate.</i>
ELIZABETH COLE,	85	30	10 mo.	1876	<i>Ballytore. Widow of Thomas Cole.</i>
JAMES COLES,	46	29	3 mo.	1877	<i>Congresbury, near Yatton.</i>
WILLIAM COLLINS,	77	2	11 mo.	1876	<i>Northampton. A Minister.</i>
ELIZABETH COLLINSON,	77	14	6 mo.	1877	<i>Cheetham. Widow of John Collinson.</i>
MARION COLVIN,	45	1	3 mo.	1876	<i>Shanganagh, Dublin.</i>
GEORGE CONING,	81	24	9 mo.	1877	<i>Glasgow.</i>
SUSANNA COOKE,	64	18	4 mo.	1877	<i>Aughton Springs. An Elder. Wife of George Cooke.</i>
ELIZABETH CORBYN,	84	30	7 mo.	1876	<i>Walthamstow.</i>
GEORGE CORNISH,	75	29	1 mo.	1877	<i>Redruth. A Minister.</i>

George Cornish was born at Redruth, Cornwall, on the 24th of Twelfth month, 1801. He had not a birthright membership in the Society of Friends. His father joined the Society by conviction; his mother never was a member. Together with his brothers and sisters, he was admitted into membership as a minor.

G. C. did not keep a journal, but during his last illness he wrote some memoranda, from which the following extracts are made.

Speaking of his early training, he writes:—  
“We had the advantage of hearing the Scriptures read in the family twice or three times a day. My dear parents were regular in the attendance of Meetings, and we were early taken with them both morning and afternoon. On First day evenings the Scriptures were read, and some Friend’s Journal, especially George Fox’s: thus were we early instructed in the way of Truth.

“I was sent to Sidcot School, and there, amidst many temptations to evil, I felt the Divine fear working in my heart. I became at times very thoughtful, and was favoured with precious revelations of heavenly good. The visits of ministering friends, especially of Priscilla Hannah Gurney, left a deep impression on me. I was often favoured during these years with the convictions of the Holy Spirit.

“Leaving school at the age of fourteen, I was placed in our workshop to learn the coppersmith trade; but it did not suit my health which was considered delicate. After attaining my twenty-first year, I began to improve in health. I was increasingly attached to our religious Society, and

ready to assist ministers visiting us, by giving notice of public meetings, being always particular that the notice should be clearly understood.

“ Thus in early manhood my heart was really given up to do what I believed to be right ; and as time went on, I felt a call to the ministry, and often in Meeting my mind was largely opened on various points of Christian doctrine ; yet I was disobedient, and could not yield to the Divine requiring. One First day after the morning Meeting, I was standing where several Wesleyans were passing on their way home from their meeting. I said to myself that if I were a Methodist I could be a preacher ; but in our Meetings I cannot. Then, as in a moment, the feeling of a call to the ministry was taken away, and I passed years of anguish of mind, subject to divers temptations, a prey to the enemy of souls, ready to cast off all restraint. But, oh ! the Divine monitor closely followed me ; and especially after a day of indulgence in quick replies, (which was a great besetment) I have passed hours of anguish, feeling there was a wall of separation between me and the Lord.”

Other memoranda detail many trials, weary days and restless nights, yielding for a time to the inward convictions of the Holy Spirit, and again

swerving from the path of duty, till self was at last laid low, and the day star arose in his heart.

“And now I had to pass through many deep conflicts of mind; many roots of evil learned in those days of forgetfulness of the Lord’s tender love and mercy had to be removed. One Fourth day, entering the Meeting under a feeling of hardness of heart, covered as with a dark cloud, my mind tossed with bitter temptations, I was utterly miserable. This continued about half of the Meeting, when in deep anguish of spirit, I leaned forward, and placing my head on the rail of the bench before me, I lifted up my heart to heaven, when in a moment the cloud was removed, the tempter was cast down, and light and life triumphed over death and darkness. Oh! what a time of deliverance it was!

“About this time I had a remarkable deliverance from an awful death. I was returning on horseback from a mine where I had been on business, when a dense fog came on, and I could not see the way. There appeared to be a path, and the horse was going on at a good pace, when he stopped very suddenly. I was startled and dismounted to see what was the matter; when, lo! the sea was before me, and a steep high cliff about two feet from the horse’s head. Had not

the horse stopped, in another moment we should have been precipitated over the cliff into the sea. Oh! how was my mind affected! It was a fresh call for gratitude, a fresh reminder of how ungrateful I was to the Lord, another offer of His mercy. But the Lord had many lessons still to teach me, and I was to learn solemn truths by the discipline of the blessed teaching of the Holy Spirit, and to be led into the strait and narrow way. Yet I was not left comfortless: refreshing seasons were permitted me, that I might learn all my fresh springs were to be in the Lord alone."

Within a year after his marriage, G. C. lost his wife and little child. On this occasion he writes:—"My dear wife had joined the Society by conviction, and was deeply taught in the school of Jesus Christ: all her trust was in Him, as her only hope of salvation. Great was my loss and deeply felt; my expectations frustrated, and my hopes of domestic happiness cast to the ground."

Thus disciplined in the school of sorrow, and trained to obedience, George Cornish was prepared to accept a renewed call from the Lord to become one of His public witnesses; and he was recorded as a Minister of the Gospel in the Eighth month, 1849. In the exercise of his gift, he was careful

to wait in simple faith for the fresh promptings of the Holy Spirit, and renewed qualification for the work. Thus he was enabled with winning earnestness and loving sympathy to hold out the invitation to come to that Saviour whom he himself so deeply loved, and in whom all his own trust rested.

He did not travel extensively as a preacher of the Gospel, feeling that his service was chiefly in his own county and neighbourhood. Here he was warmly welcomed in the chapels of various dissenting congregations. In these there were two classes whom he often specially addressed;—the young people and the preachers; with earnest love urging the former to forsake the vanities and evil pleasures of the world, and to seek for the enduring riches and blessings which are to be found in Jesus Christ; and entreating the ministers to keep near to their Lord and Master, and to have all their fresh springs in Him. His visits to some of these congregations were so valued, that he was often requested, sometimes by deputation, to repeat them.

Young men were special objects of his solicitude. Many of these resorted to him for help and advice. With some of them he kept up a frequent correspondence, sympathizing in their

spiritual trials, urging them to entire dedication of heart, and striving to comfort them with the comfort wherewith he himself was comforted of God.

But throughout his long Christian experience, and whilst thus striving to advance the cause of His Lord, he was often made deeply to feel his own infirmities, and to prove the truth of the Lord's declaration to His disciples,—“Without Me ye can do nothing.” Being through grace a partaker in heavenly treasure, he yet realized that the treasure was in an earthen vessel; hence he was often pleading at the throne of grace for the strength of his risen Lord, and was often enabled to rejoice in being made more than conqueror through Him who loved him.

George Cornish's last illness was a gradual failing of strength extending over about six months. He was spared much acute suffering. Through all there was no repining; and those who watched tenderly over him, as well as others whose love brought them often to his sick chamber, can testify that his peace flowed as a river. Few visited him without carrying away some words of cheer or exhortation; and many, including ministers of various denominations, went again and again, that they might hear and treasure up

lessons from the dying lips of one whom they esteemed and loved. A very few hours before his departure, after both sight and speech had failed, he made signs for a slate and wrote on it as well as he could—"C - H - R - I - S - T"—that precious name which had been his joy and trust in life, and was then his stay in death.

He died at Redruth on the 29th of First month, 1877. At his funeral which was attended by a large concourse of Friends and others, many testimonies were borne to his worth, and to that grace by which he had been enabled to run with patience and faithfulness the race set before him.\*

THOMAS COTTON, 77 29 9 mo. 1876  
*Farringdon Street, London.*

JAMES CREETH, *Riohhill.* 79 14 7 mo. 1877

ELLEN CREWDSON, 44 9 9 mo. 1876  
*Reading.* Wife of Wilson Crewdson.

ELIZABETH CROSFIELD, 59 11 1 mo. 1877  
*Liverpool.* Wife of Henry Crosfield.

MARY DAVIS, 82 11 4 mo. 1877  
*Bloomfield, Ballytors.* An Elder.

As a little rivulet waters and refreshes the banks it passes by, so do the quiet simple lives of

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\* Some portions of the above Account are extracted from the Testimony of West Cornwall Monthly Meeting, respecting G. C.



some of God's children bring a blessing and prove a help to others as they run their course. So it was with this dear friend, occupying no prominent position in society, and living a considerable portion of her life by herself, she was yet ever ready and willing to work for her Master.

Naturally very active and independent, she derived great enjoyment from helping others, which she did in various ways. Many a tale could be told of her acts of benevolence and self denial, her wisdom as a counsellor, and her kindness as a friend; but perhaps more than all, of her value beside the bed of the sick and dying. Very many of her friends could testify to the comfort of her presence at such times.

She has left behind her a few memoranda, showing what a very unprofitable servant she felt herself to be. She says: "I have often derived comfort and instruction from the perusal of records of the hidden life of Christians of various denominations, as well as the writings of more public characters, but it is not likely anything of mine could compare with such, or be fitted to convey food to the weary, hungry soul. What then is my object? Is it not that I feel as if it could not be right for me to pass out of time, without making some little record of my sense of

the great and boundless mercy of my God and Saviour to one so undeserving, so sinful, one who could only look for such on the one plea

‘He died for sinners, so He died for me.’

For what has my life been but a continuation of sin and transgression on the one hand, of sorrow and humiliation on the other? And what love and mercy have followed me that I was not left without reproof!”

There is instruction in a remark she makes on her manner of living. “I often fear I am not a good steward in temporal things; that I spend too much of my little income in attempting to serve or please those who need it not, rather than in feeding the poor or clothing the naked. We reason and say that social intercourse is good and needful, and that to keep it up we must entertain our friends; but I fear pride has too much to do in it in my case.”

If she, with so little, made this remark, how much more is it called for from those who have abundance. This reflection led her to lay by sufficient to buy several small annuities for neighbours, to whom they proved very great blessings.

After a tedious illness she writes: “During a long confinement to my bed and room I was

mostly alone, no one in the house at night to call, yet I did not feel lonely or fearful, and all my wants were supplied; my faithful attendant came daily, and others occasionally to see me. I have been very tenderly dealt with; just given to feel what pain was, and then it was mitigated.

“In seasons of sickness and suffering I thought a sweet feeling of my Saviour’s love was given me, and that I loved Him above all; but alas! as health returned, this seemed much obscured, and my thoughts turned to earth and human instruments. Oh that power Divine might draw me upwards! Without it I cannot ascend.”

Being appointed to the station of Elder, she writes: “At times the query arises, am I really at all in the right path? Have I ever known any thing of the teachings and guidance of the Holy Spirit? Is it not a mistake that I have been put forward or appointed to any station in the Society? may not such as I be causing the death and darkness which seem to prevail amongst us? Oh, Heavenly Father, Thou knowest; and if it be so, I implore Thee that I may be removed out of the way by whatever means Thou seest good; let me never hurt or harm the least child in Thy family; make me any thing or nothing according to Thy Holy will!”

The following year in the midst of a pleasant visit to relatives and friends in England, she received a letter requesting her to take the temporary superintendence of Mountmellick School. She writes, "This was a trial to the natural part, but it seemed the right thing, and I returned to Ireland."

A residence which was intended to be temporary, extended from one cause or another over two years, during which time she gave herself freely to the arduous duties which are involved in the care of a large school. "How little," we find her writing:—"How little did I once suppose that such would be my occupation at this period of my life, now in my sixty-third year. Surely nothing short of Divine assistance, the restraining and constraining of the Holy Spirit, can bring me safely through. May this be granted for Jesus sake, that so the lambs thus in some degree committed to my care, may not suffer by an inconsistent example, but that in thought, word, and deed, I may be preserved and directed!"

Under date Fifth month, 1858, we find this entry: "My health or inability for exertion has rendered me unfit for the active duties of the post I was induced to occupy, and now I trust the time is come for my release. \* \* It is a change

which much affects my feelings. Both teachers and children had become objects of affectionate interest as well as anxious thought; but as regards the change to them, I am hopeful. To myself the prospect seems serious, the frail body evincing approach to decline, yet may not soon pass away, though this we know not; suffering may be my portion, but if kept by Divine power and mercy, all will end well."

The following remarks from her pen, bearing on education may not be out of place: "We all know that in the natural world small seeds produce great trees, and also that those which come from 'evil weeds grow apace.' How is it with human husbandry, especially that which is committed to parents? May not the mind of a child be compared to a new garden, committed to parents to cultivate, but in which some tendency to evil is inherent; or, to follow the figure, there are in this new garden weeds, which, if they are not watched for and removed will give much trouble.

"Some parents there are, who would like to think that when their children become men and women they will be religious characters and useful members of society; but who are not watching sufficiently over their infant minds with a view to repress the evil and cherish the good. And some

of these may be even sowing the seeds of vanity by adorning their children for their own gratification, or to obtain the admiration of others, without reflecting on the consequences in after life. Is it fair to lay the foundation for vanity and pride, and then expect that when these children become men and women, they will be the self denying followers of Him whose commands and example were so different?" \* \* \*

After a remarkably active and useful life, her health gradually gave way, severe rheumatism rendering her unable to walk without assistance, and a slight attack of paralysis depriving her of sight. She, who was once so peculiarly independent, was reduced to a state of comparative helplessness. Nevertheless she bore it uncomplainingly, and tried to adapt herself to her altered position. She employed her time for the good of others in whatever way she could, so that her hands were seldom idle; her industry, even when blind, was most exemplary.

We find her dictating to a friend in 1869: "In looking back to a long life now nearly seventy-five years, I have nothing to recount, but weakness and sinfulness on my part, and marvellous mercy on that of my Heavenly Father, who has provided for me beyond what I had reason to

expect, \* \* and in depriving me in part, both of the power of walking and that of seeing the beauties of nature, which I so much enjoyed, as well as of the ability to occupy myself as formerly, has made me feel my helplessness and dependence on the aid of others. \* \* In these dealings of my Heavenly Father, He has purposed I doubt not to subdue my once proud heart. \* \* How wisely and mercifully does the Lord deal with His rebellious children, causing their backslidings to correct them." Her earnest prayer was that more might not be laid upon her than she would be enabled to bear. And truly it was answered ; for although, to her active disposition, it must have been particularly trying to become both blind and lame and to suffer continually from rheumatism, she never murmured ; her patience and cheerfulness were remarkable.

About the seventy-seventh year of her age, paralysis affected her brain, but it was for a very short time, just long enough to bring about her removal from a comfortable home to one still more so for the rest of her life, and from under the care of one who, although most kind and attentive, was becoming aged,—in order that she might be placed with those who were equally kind and better fitted for the burden. Here she had

many luxuries of which she would have denied herself, had the choice been left with her.

We cannot but admire and record a most striking evidence of a particular providence in not only caring for her so effectually, but also in so ordering, that, without any human arrangement, the person upon whose gratitude and love she had the strongest claim, should be the one whose duty and greatest pleasure it was to watch her last days and to close her eyes in death.

Her last illness was not of long duration. She never wearied of speaking of the goodness of her Heavenly Father. She said: "I want all to know that Jesus Christ crucified is my only hope. I have nothing of my own, but all in Him;" and at another time, "I want to confess Him before men; He has told us to do so; I have tried to do so in my life, but for those who did not know much of that, I wish to tell them that my hope is Jesus Christ crucified, and His salvation is full and free."

Once she enquired if some one was not supporting her in bed, and on being told it was only the pillow, she replied, "Well I know the everlasting arms are underneath."

Thus cradled as it were in the arms of everlasting love, the solitary one was tenderly



cared for, and her friends could not but rejoice when she exchanged this life with its weakness and suffering for that immortal state, in which a sweet "Ephphatha!" would reveal to her spiritual vision the beauty and joy of the eternal world.

"Thy Maker is thy husband, the Lord of Hosts is His name."

SARAH DAVIS,

66 21 12 mo. 1876

*Holly Mount, Enniscorthy.* An Elder. Wife of Francis Davis.

She was the daughter of Isaac and Mary Wilson of Mountmellick. From particulars related by herself it appears, that when little more than past girlhood, she was powerfully impressed with the necessity of realising the forgiveness of sins, through the atoning blood of Christ. Being in much mental distress, she cast herself at His feet, where she was soon favoured with sweet peace and an assurance of forgiveness. From this time, she never doubted the goodness and mercy of God towards her, and it became her practice to retire daily to wait upon the Lord; who, as she thus looked to Him with simple confiding trust in His tender fatherly love, bestowed upon her a continuous flow of rest and peace, and caused her life to be one of much real enjoyment.

She was a great admirer of the beauties of nature, and it was her delight, as she often said, "to look from nature up to nature's God." Love and gratitude to Him were prevailing features of her mind, of which she gave evidence by expressions of thanksgiving and praise in Meetings for worship, and at other times, especially during her last illness. She spoke of having heard people pray for blessings, but it did not seem her place to do so, for they were showered down upon her. She thought her life should be one of thanksgiving and praise for all the Lord's mercies and blessings, which were innumerable.

During her life, she had frequently to endure much bodily suffering, which she did with exemplary patience and submission to her Heavenly Father's will. In her last illness of seven weeks she was preserved in the same meek, gentle, loving state of mind which had ever been her characteristic, from the time when she yielded up herself a living sacrifice, acceptable to God, through Jesus Christ; and He kept that which she had committed unto Him, until He saw meet to take her to be with Himself for ever. Peacefully she yielded up her spirit to Him who gave it, the fear of death being entirely taken away. A few days before her departure she said: "Death

is called the King of Terrors; but it has no terror for me."

She passed away in perfect peace, without a sigh or struggle; and her family are abundantly comforted in the assured belief that she now realizes in all their fulness the peace, rest, and joy, of which she had a little foretaste in this life.

LYDIA DAWSON, 95 27 12 mo. 1876

*Park Hall, Gosfield, Halstead.*

RUTH DAWSON, 85 31 10 mo. 1876

*Rathmines, Dublin.*

ROBERT DIX, *Ipswich.* 72 5 10 mo. 1876

HANNAH DOCWRA, 69 11 9 mo. 1877

*Colchester.* Widow of William Docwra.

HANNAH DODSHON, 70 25 2 mo. 1877

*Sunderland.* Widow of Edward Dodshon.

WILLIAM DOEG, 74 22 2 mo. 1877

*Stanwix, near Carlisle.*

JOSHUA DOYLE, *Cork.* 80 2 12 mo. 1876

SUSANNA DREWETT, *Stebbing.* 78 10 12 mo. 1876

ANN DREWRY, 78 24 5 mo. 1877

*Sawrey, near Ambleside.* Widow of Jonathan Drewry.

MIRIAM DYMOND, 72 15 11 mo. 1876

*Exeter.* An Elder.

The name of this dear friend will awaken grateful recollections in the hearts of many who

came under her watchful care during the long course of years in which she was engaged in education.

From the year 1840 to 1855 she was the valued Superintendent of the Friends' School at Lewes. On retiring from its duties, with her two sisters she settled at Bath; and in the year 1856 was appointed to the office of Elder.

In the summer of 1864, M. D. removed to Exeter, her native city, and continued a much loved and valued member of that Meeting to the close of her life.

Her sound judgment and clear perceptive faculties highly qualified her in the Divine hand to fulfil her vocation whether as a care-taker of the young, as a member of society at large, or of the Church of Christ. In every relation of life a sense of duty was her prevailing motive of action. Her remarkably unselfish character did not permit display or self seeking; but, simply pursuing her even course, it may be said, she was "faithful to Him who had called her," and endeavoured through His grace to fulfil the injunction of love to God and to her fellow men.

Habitual care not to speak or act otherwise than she really felt induced great caution in expression; consequently on points of importance,

of whatever character, her opinion was received with respect and confidence; and, being sound in the scriptural views held by the Society of Friends, she was especially qualified for usefulness in our Meetings for discipline.

Although her health had somewhat declined during the last year or two, she was to the end favoured with vigour of mind and body sufficient for much usefulness in the Church and in the circle of her friends, so that her sudden removal by death was widely and deeply felt.

When at last the summons came at an unexpected hour, we believe she was ready, and, trusting in her Saviour, was awaiting His call.

This readiness to depart was manifested even in her outward affairs. No directions about earthly matters were needed; everything had been carefully arranged. And now we reverently trust, that having been washed in the blood of the Lamb, she is united to the company of the redeemed in heaven.

MARY ECROYD, 48 17 1 mo. 1877  
*York. A Minister.*

Mary Ecroyd was the oldest child of Benjamin Ecroyd, and was born at Halifax in 1829. Her mother died when she was but an infant; expressing in her last hours the hope

that the child might be spared to be a blessing to her father. Her memoranda, extending, though with frequent intermissions, over the last twenty-eight years of her life, gave evidence of her earnest desires to dedicate herself to the Lord's service, and of her close self-examination. At the age of nineteen she writes :

“At Meeting this morning I gave way to wandering thoughts, and came away without refreshment. This evening I have been enabled to be more watchful, and was a little comforted and encouraged : but at supper, I led the conversation to an unprofitable subject, for which I felt sorry afterwards. And now, on retiring to rest, I desire gratefully to acknowledge the Lord's bountiful goodness to one so unworthy.”

She first spoke as a minister at a Quarterly Meeting at Leeds, in the Third month, 1853-Not long after this date she writes :

“I have felt something this evening of my Saviour's love and tender compassion. I long to feel more love to Him, and deeper desires to serve Him in all the way of His requirings. The future has felt very discouraging, under the fear that I shall never be fit to labour in the Lord's harvest field : that I shall but bring dishonour on His holy cause. Oh, are not these the

suggestions of the adversary, who, if he could, would gladly mar the Lord's work? Shall his insinuations cast me down even below hope? Is not my Lord infinitely greater than he? Has He not declared that He will not suffer any to be tempted above what they may be able to bear, but that He will make a way for us to escape? Surely He who hath begun a work of His own, will not suffer it to be destroyed if I do but look unto Him for help!"

The death of her beloved father in 1857 was most keenly felt by M. E.; and not long after the consequent removal of the family from Bradford to Doncaster, she was again brought into deep affliction by the decease of her youngest sister. In reference to this she writes:

"In the midst of this overwhelming affliction I am bound to acknowledge with unspeakable thankfulness, the wonderful support and consolation which my Heavenly Father has extended to me, the most unworthy of His children. I can indeed thank Him for this chastening: it has been deeply needed to rouse me up from a state of great coldness and hardness of heart, and to lead me to my Saviour's feet. Thou alone, oh Lord, knowest my heart. Thou alone knowest how completely my affections were entwined

around her, whom, in Thy inscrutable wisdom Thou hast taken to Thyself. I thank Thee even for the breaking of these bands. I thank Thee for the ability *Thou hast given* to say 'Thy will be done.'

23rd, Eleventh month, 1859. " My soul is permitted to rest in the assurance of salvation in Christ: to feel that my sins are washed away in His most precious blood: to know that He is watching over me, that He will preserve me from evil. I am still beset by the sinful propensities of my evil heart, liable to fall into sin: from moment to moment I must be upheld by my Saviour's arm: continually I find myself wandering from Him, and have to repair again and again to the mercy seat; but He is long-suffering; He does not weary of all our waywardness; He extends His gracious arm to save; He delights in shewing mercy; He ever liveth to make intercession for us,—and 'He giveth more grace.' My heart was opened this morning very freely in prayer for each one of my own family. How precious it is to be able to bring our loved ones to the throne of grace!"

In the year 1862 she was recorded a Minister by Balby Monthly Meeting: and in the course of a social visit to Ireland in the following year,



she was enabled to exercise her gift to the comfort and help of the Friends, where her lot was cast. Respecting some little service of this kind she says:—"Ashamed to find how I shrink from such simple requirings, as if it was an unwilling offering. Is it so? If I know my own heart, I do long to be employed in this blessed service more and more: sometimes I think I can say with Henry Martyn, 'I wish for no service but the service of God, in labouring for souls on earth, and to do His will in Heaven: ' and yet how little I am impressed with the value of every soul around me!"

Nearly the whole of 1865 and 1866 was spent at Mountmellick School, where she occupied the responsible position of Superintendent, and felt, she says, "as I never felt before, that my help must come from Him who alone can make the way for me."

Her delicate health, together with other circumstances, led to her retirement from Mountmellick.

In the retrospect she says:—"May I be enabled to leave the past,—the mistakes that cannot now be rectified; humbled at my Saviour's feet, may I cast every care upon Him, only desiring that He may lead and guide me.

I earnestly desire to begin afresh, to be more watchful, more prayerful, to devote myself to the Lord, to His work in my heart, to His most blessed work in the ministry of the word."

In the winter of 1869-1870, she accompanied Sarah F. Smiley in visiting the Scilly Islands, Cornwall, Devonshire, and some other parts of the West of England; and, shortly after returning home, felt herself called to a similar service on her own account in the central district of Ireland.

M. E. removed to York in 1870 that she might render assistance in the girls' school there. Her position was one of much usefulness, for though from delicate health she was frequently unable to perform active service, yet her loving sympathy, judicious counsel, and kind Christian interest were of great value, and were much appreciated by many of the pupils. Twice during this period she was engaged in religious service in Ireland.

At the close of the year 1875 she removed from York, intending to reside with a near relation at Carlisle: but symptoms of serious disease speedily obliged her to place herself under medical care, and she spent nearly the whole of the few remaining months of her life, often in much bodily suffering, at St. Leonards. Physical

weakness sometimes clouded for a season her sense of acceptance, as may be seen from the last entry in her journal, which is dated Carlisle, 24th, Third month, 1876.

“ My birthday, and a very solemn one. It is, I believe, most likely that it may be the last I shall spend on earth ; and what of suffering is before me I dare not think. In the days of darkness I have been passing through, I have not been able to feel the sense of acceptance and peace with God through Jesus Christ, as I have often done in the early days of my Christian course. I know I have grown careless, and cold, and worldly : I needed something to bring me back. I can do nothing to atone for the past : I can only plead for mercy for my Saviour’s sake ; and to day I feel more able to take Him at His word—‘ I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins :’ to believe in the exceeding love of my God and Father, of my ever living Saviour. No exulting fervour of spirit, but some quiet, restful trust ; \* \* \* therefore I now afresh commit my soul to His almighty keeping, who is able to save, mighty to deliver. Thanks be unto God, who also giveth us the victory, through our Lord Jesus Christ.”

The following short extracts from letters written during the last few months of her life, show both the tendency to self-depreciation, and the ever constant trust through all, that the Lord was in mercy watching over her; the consciousness of her Saviour's presence, of His ever-pitying love, were to her most truly "an anchor of the soul both sure and stedfast."

Fifth month, 29th. "I have been too much depressed I know—I think it must be part of the complaint, for when the pain comes I feel as if I could not rise above it. I am better this morning and able to trust myself to my Saviour, and leave all to Him. I can do nothing to reclaim a sadly wasted life, or make up for the half-hearted service I have given, but I know He forgives freely, and died for me.

Out of the bosom of His love He spares;—  
 The Father spares the Son for thee to die.  
 For thee He died, for thee He lives again,  
 O'er thee He watches in His boundless reign.  
 and the next verse "Thou art as much His care, &c."—I am able to rest upon so sweetly to-day, and to leave all the future."

Eighth month, 23rd. "'Tis a comforting text for this morning. I felt in the night as if I was forsaken altogether because of my faithlessness

and coldness ; but this text 'I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee,' and the last on the page comfort me—'Not that we loved God, but that He loved us.' I will try and cling to this assurance."

Ninth month, 8th. "I cannot but think if I had been more faithful, if I had only used the talents given, in true consecration of heart in the Lord's service, perhaps I might not have been called to give up my stewardship. I cannot feel that the call—'Come ye blessed' is to me, but rather 'for thou shalt be no longer steward ;' but I have found forgiveness for all, and hope in the exceeding mercy of Christ my Saviour to be received though as the chief of sinners. In this I rest, but it is not for *me* to *exult* in the prospect of an entrance into Heaven, and it may be there is much of discipline still needed, and trial of faith by suffering."

Tenth month, 16th. "It has been a stormy time lately : the constant struggle with pain, and nights of sleeplessness and wandering : but through all I have felt safe, and though the turmoil of pain seems often to put aside all thought of anything but bodily relief, I do know how tenderly compassionate He is, who doth not

afflict willingly, and I can only long that His will may be done in me and through me. Again and again the light breaks through the cloud, and sweet messages of comfort come to me either immediately through the Holy Spirit's teaching, or by one of the Lord's children."

Eleventh month, 28th. "How beautiful and comforting the 42nd Psalm has been to me for some days past; also when I have felt tossed with doubts and fears, and the suggestions of Satan, 'The Lord shall fight for you, *and ye shall hold your peace.*' He does fight for me, or I should have given up the conflict long ago."

Twelfth month, 4th. "Oh, it is a long waiting, but I *am* getting weaker, and the end *must* come sometime; and I feel I am safe. I sometimes begin to think about Heaven in the night, but I cannot bear it, the very joy of it makes the pain come; so I must be calm and still, and only wait. \* \* \* You cannot wish to keep me from what I trust may be perfect safety, rest, and peace, through the unutterable love of Jesus Christ, and His complete atonement, even for my sins."

A short time before she closed her brother said to her (referring to a well-remembered expression of her father's in his last hours),

“Does the anchor hold, Mary?” she said, “Tell them—yes it holds—mercy! tell them it holds, it does hold.” Then afterwards, “None but Christ to trust to.” Her brother repeated “My flesh and my heart faileth,” &c.—and she took up the strain and said most emphatically—“My portion for ever!”

CATHERINE EDWARDS, 34 27 3 mo. 1877

*Newcastle.* Wife of Henry Edwards.

CHARLES CHARMAN ELGAR, 61 4 4 mo. 1877

*Redhill.*

CHARLES AUSTIN ELLIS, 19 31 7 mo. 1877

*Anstey Grange, Leicester.*

RACHEL ENGLAND, 21 26 2 mo. 1877

*Bessbrook.* Daughter of George and Elizabeth England.

HERBERT JOHN EVANS, 16 29 6 mo. 1877

*Ackworth.* Son of Josiah and Mary Hannah EVANS.

ANNA MARIA EVELEIGH, 62 2 6 mo. 1877

*Prestwich, near Manchester.*

JOSEPH FARDON, *Cheltenham.* 77 2 4 mo. 1877

THOMAS FARDON, *Chelmsford.* 65 14 10 mo. 1876

THOMAS FELL, *Warrington.* 50 12 8 mo. 1877

MARY FELTHAM, *Hitchin.* 48 1 9 mo. 1877

MATILDA FERRIS, 49 12 6 mo. 1877

*Weston-Super-Mare.*

ELLEN FIRTH, 70 5 8 mo. 1877

*Halifax.* Widow of William Firth.

BEATRICE MARY FISHER, 18 22 1 mo. 1877

*Bray.* Daughter of Thomas W. and Eliza C. Fisher.

JANE FISHER, 88 19 4 mo. 1877

*Neath.* Formerly of Youghal. Widow of Abraham Fisher.

She was the only daughter of Peter Moor, who left his paternal home in Yorkshire when a young man, induced by Samuel Neale, a Minister, to go to Ireland, where he was subsequently employed by him as a miller. On his voyage from England, he was forcibly taken by a press-gang on board a man of war, where he with others was required to practise firing the guns; on his refusal, the officer tried to persuade him, but he said he was a Quaker and would not fight.

After being robbed of his clothes and money, he was at last put on shore in Kerry with nothing but the clothes on his back. He says, under these circumstances, the Irish peasants showed him much kindness, giving him food and shelter until he reached Cork, where he found kind friends ready to help and employ him. He subsequently married an Irish Friend, named Sarah Chamberlain, and settled in Youghal, where their daughter Jane was born in 1789.



She was early instructed in the Scriptures and recollected when four years old reading the Bible on her mother's knee. She was married in her seventeenth year to Abraham Fisher of the same town. He was descended from a long line of Quaker ancestors. About the year 1700, the first of them who settled in Ireland came over to see his sister Martha Dobbs, who had joined Friends, and resided on an estate near Youghal, which was afterwards forfeited for the non-payment of tithes.

Accompanying her on one occasion to a Quarterly Meeting in Cork, he was there convinced of Friends' principles, and subsequently became a useful Member of our Society and an Elder in the Church.

Jane Fisher enjoyed over sixty-five years of married life, having seventeen children and leaving about one hundred descendants. She was one of the first earnest and courageous women who supported the Temperance cause, when it was neither popular nor very safe to do so in Ireland. For fifty years she was the unflinching advocate of this movement, and in her eighty-seventh year joined the Good Templars. She took a lively interest in all benevolent efforts in her native town, especially in the education question. She

was a kind and sympathising friend to her poor neighbours; very skilful in the use and application of herbs, active in relieving sufferers and attending to the wants of those in sickness and distress.

She was a zealous supporter of the Anti-Slavery cause, and only lately mentioned her young family giving up the use of slave produce, abstaining from sugar, &c., for some time, until free grown goods arrived.

During her many trials and the vicissitudes incident to a long and chequered life, she could thankfully acknowledge the guidance of the Holy Spirit, His sustaining, comforting and refreshing presence. Her deep attachment to her own Religious Society was evinced on many occasions. She often left her bed of sickness to attend her own Quarterly Meeting, and it was her practice, in order to attend such Meetings when held at a distance, to leave her young family under the care of her elder children, whom she was careful early to educate in the leading doctrines of our Religious Society, its practices and its discipline.

Her simple and neat attire was conspicuous, she ever bore a faithful protest against adopting the changing fashions of this world.

During the six years which followed her husband's death, she evinced the resignation of a

true christian to her Lord's will, and often expressed her earnest desire that the work of sanctification through the blood of Jesus might be fully accomplished in her as well as in her dear children—"Let nothing prevent thy entire surrender to thy Lord's will" was her entreaty.

She desired to be ready to meet her Lord, and waited in hope, that blessed hope that maketh not ashamed, for the summons, "Well done good and faithful servant, enter thou into the joy of thy Lord." Removed, as in a moment, without pain or suffering, she was not, for God took her. And now, redeemed from this transitory scene, we believe she sweetly rests in that unclouded joy.

EMMA FLUDDER, *Tottenham*. 34 14 6 mo. 1877

JOSHUA FOX, 84 27 . 3 mo. 1877

*Tregedna, near Falmouth.*

ROBERT WEBB FOX, 88 25 7 mo. 1877

*Penjerrick, near Falmouth.* An Elder.

The venerable friend whose death we have now to record, combined in himself a variety of qualities not often found together. A cautious and successful merchant, an earnest laborious and original student of physical science, and an enthusiastic admirer of the picturesque in nature, he was also, beneath an exterior of much reserve on religious matters, a devout and firm believer in the revelation of God through Jesus Christ.

The death of his father when little past middle age brought him early forward into the work of active life. He was the eldest of a large family, and his widowed mother soon learned to lean much on his calm strength of judgment in ordering the affairs of her household and training up her younger children. But notwithstanding the cares of business, which were it is true, materially lightened, as time went on, by the co-operation of his brothers, he was able to carry on with great zeal and patience the process of self-education, which as he well knew, ought not to cease when a lad enters his father's counting house, and which in his case may be said to have been still proceeding after he had numbered his fourscore years.

The bent of his own genius and the influence of his tutors—for his education had been conducted at home—determined his intellectual energies to the study of physical science, less popular then than now, though the brilliant discoveries of his fellow Cornishman, Sir Humphrey Davy, and the great inductive triumphs of his fellow Quaker, John Dalton, were powerfully influencing many minds at the time when his own was hardening in the mould. The original researches which obtained for him in 1848 the distinction of a

fellowship of the Royal Society, were chiefly carried on between the years 1812 and 1840, and their results are recorded in the transactions of the Royal, the Geological, and other societies. His favourite subjects appear to have been at first the nature of high-pressure steam, and the temperature of mines. Then, as the distribution of the mineral treasures of his native county more and more attracted his attention, he was led through geology to magnetism. The two points by which he is most likely to be permanently remembered as a man of science, are, his improvements in the dipping needle, which led to more accurate observations at sea, and his theory of the connection between magnetic currents and the deposit of minerals in the earth's crust.

Minute and laborious investigations of this kind sometimes have a tendency to narrow the intellectual range of the observer, and to deaden his sympathies with his fellow men. It may safely be said that this was not the case with Robert W. Fox. He took a hearty interest in every movement for the relief of human suffering or the increase of human happiness that came within his ken. The Bible Society and the British Union Schools had his steady support. As an old man his kindly genial manner with the

young was especially marked ; he spoke to them out of the fullness of his gathered stores of knowledge, and yet never seemed to lecture, and never patronised.

Next to the love of God, and his family affections, nothing more powerfully tended to keep his life fresh and happy than his intense and loyal love for Nature. It was a love which did not find utterance in words, but in deeds. He probably never wrote a line of poetry, but the green glade of Penjerrick sloping downwards to the sea, was the poem of his life, at which he wrought with loving labour, planting, felling, pruning ; sometimes as it were adding a few lines to his poem, then patiently polishing them into fairer form, till he left it in its simple and unostentatious way, one of the loveliest gardens in England.

We know not the time when he experienced a full conversion of heart, and realized a living faith in Christ for justification and sanctification, for he was always humble and reticent as to his religious experience. Applicable to him are the words of John Newton : " Their inward change has been effected by a secret way, unnoticed by others, and almost unperceived by themselves. The Lord has spoken to them not in thunder and

tempest, but with a still small voice. He has drawn them gradually to Himself, so that they have a happy assurance that they know and love Him, and are passed from death unto life; yet of the precise time and manner they can give little account."

Robert W. Fox was in the station of Elder more than fifty years. He accompanied his wife who was a Minister, on her visit to the Friends in the south of France. His visits to Portugal in the anti-slavery cause, and to Spain with other delegates for the promotion of religious liberty, and in order to procure the liberation of Matamoros and his companions, who were imprisoned for conscience sake, he always looked back upon with the deepest interest.

His inflexible adherence to truth on public occasions, in commercial affairs, and in private, was very marked. Even as a child under parental care, he walked conscientiously: and in advancing youth we believe he was kept under the influence of the wisdom that is from above.

In 1814 he married Maria, daughter of Robert Barclay, of Bury Hill, a descendant of the author of the "Apology." He was abundantly happy in his family relations, till the days of bereavement came. In 1855 he lost his only son,

Robert Barclay Fox, who died in the prime of life and in the midst of a career of usefulness, when far away from his family and friends, on a visit to Egypt, whither he had gone for the benefit of his health.

In 1859 his wife, who had been for forty-five years his wise and gentle companion, was taken from him; and in 1871 his youngest daughter Caroline, the last but one of his children, followed. He bore these repeated chastenings uncomplainingly, not with the apathy of the stoic, but with the resignation of the christian. He strove to help others to bear the burden of sorrow, and in doing so was helped himself, and found it better to be with God under the shadow, than in the sunshine anywhere else.

R. W. Fox's health, which had been delicate in middle life, seemed to improve as old age approached, and at eighty both body and mind appeared as fresh and vigorous as ever. After he had passed his eighty-fifth year he was attacked by the malady to which, whilst his mind remained clear to the last, his bodily strength ultimately succumbed, after nearly three years of alternating recovery and relapse. He commemorated his eighty-sixth birth-day by the distribution of "Paragraph Bibles" to some of his near relations



and his servants. One of the latter, who had been many years in the service of the family, wrote down his remembrance of his address on this occasion, from which we extract what follows. "Mr. Fox sent word to us that he would like to see us all in his bedroom after our dinner. When we went in he was lying on his couch much prostrated by illness. He received us in his usual kind manner, and after shaking hands with each requested us to sit down. He told us that as it was his eighty-sixth birth-day, and it might be his last, he thought he should like to make us all a present of a Bible. Opening the book he showed us the maps, pointing out the places our Saviour visited; he thought we should be interested in tracing his travels as he went about doing good; and he hoped it would induce us to read it and treasure up its great truths. Closing the book he said that he had been thinking for some time he should like to say a few words to us. He began by saying how little we understand comparatively of things temporal; as of the growth of a blade of grass, of the seed from which spring up the tree and the flower; of the tiny insect, perfect in form; of the motion of our earth, and the rapidity with which it moves, and yet we cannot observe it; the distance of the sun, and system beyond

system, in infinite space ; how little we understand of these things, yet how much less do we understand of spiritual things. He spoke of Jesus as the child born, brought up as a carpenter, subject to his parents, bursting forth on the world, teaching the new doctrine of love, bringing the dead to life, opening the eyes of the blind, the wind and the sea obeying His voice ; His feeding the multitude, cleansing the leper ; His death on the cross, the opening of the graves, the rending of the veil of the temple ; His bursting the barriers of the tomb, His ascension, and the sending of the promised Comforter. He earnestly exhorted us to come to that Saviour with child-like faith, and make Him our portion ; he spoke of the great change it effects, how it turns the lion into the lamb, and makes us show love one towards another, in fact it makes us new creatures in Christ Jesus ; it supports us in suffering and comforts us in trouble. He spoke of the many very poor and afflicted people who were very happy because they had the love of God shed abroad in the heart, and the many rich and learned that were not so. He feared there was a great tendency to trust in learning and riches for happiness ; he said, although God's dealings towards us were sometimes mysterious, yet he believed that one day they

would all be made plain. It was plain to us all that he did not trust in his high scientific attainments, but that he counted them as dust in the balance, and his desire seemed to be to give himself entirely to his Saviour."

His surviving daughter, to whose love and assiduous care he clung with almost child-like dependence during the latter days of his life, writes thus concerning him—"After distributing his Paragraph Bibles to his near relations and his household, he liked to occupy himself in preparing Testaments for every house in the neighbouring village, by selecting and having marked many texts on redemption and regeneration. He felt it so important that all should be sure of the grounds of their hope, and longed that he could shew his love for the Saviour more and serve him better. He deeply felt his short-comings; but could cast all his care on his Saviour, and give thanks to the Almighty for his goodness to him all his life long. To the friends of his own Meeting, he sent affectionate messages, rejoicing in the growth of spiritual life amongst them, and assuring them of his prayers that they might go on and prosper in every good word and work.

The last few weeks of our dear friend's life were passed in much weakness and weariness.

He longed for the time of deliverance; and after a few hours of unconsciousness, he was heard to whisper, "Jesus, Jesus, let me come!" and soon passed quietly away in the morning of the 25th of 7th month, 1877.

ELIZABETH FROST, *Halifax*. 47 24 3 mo. 1877

CAROLINE PENROSE FRY, 33 5 10 mo. 1876  
*Bristol*. Daughter of Francis and Matilda Fry.

ELEANOR FRY, 49 27 12 mo. 1876  
*Purleigh, Maldon*. Wife of Joseph Storrs Fry.

ELIZA FRY, 69 28 7 mo. 1877  
*Edmonton*. Wife of Arthur Fry.

ELIZABETH GREER FRY, 39 7 2 mo. 1877  
*Clifton, Bristol*. Wife of Francis J. Fry.

SARAH GATCHELL, 71 20 1 mo. 1877  
*Birkenhead*. Widow of Thomas Gatchell.

DEBORAH GIBSON, 83 25 2 mo. 1877  
*Saffron Walden*. Widow of Wyatt George Gibson.

JOHN GILES, *Stepney, London*. 85 12 9 mo. 1877

ELIZA GILKES, 70 22 8 mo. 1877  
*Stoke Newington*. Widow of Bedford Gilkes.

EDMUND GILLETT, 72 13 8 mo. 1877  
*Shipston-on-Stour*.

ELIZA MATILDA GILLETT, 72 19 1 mo. 1877  
*Cheltenham*. Widow of John Gillett.

PRISCILLA GODLEE, 72 20 3 mo. 1877  
*Lewes*. An Elder. Wife of Burwood Godlee

JOHN GOOD,	76	29	11 mo.	1876
<i>Hull.</i> An Elder.				
MARY GOUGH, <i>Carlow.</i>	77	25	9 mo.	1877
An Elder.				
HUMPHREY MANDERS GOULDING,				
<i>Cork.</i>	58	8	7 mo.	1877
JANE GRAHAM,	77	29	6 mo.	1877
<i>Wigton.</i> Wife of James Graham.				
PRISCILLA GREEN,	74	21	3 mo.	1877
<i>Saffron Walden.</i> A Minister.				
CAROLINE GREER,	48	19	9 mo.	1876
<i>Grange, Tyrone.</i>				
ELIZABETH REBECCA GREGG,	67	29	9 mo.	1876
<i>Lisburn.</i>				
ANNE GRUBB, <i>Olonmel.</i>	72	21	6 mo.	1877
LUCY GURNEY,	46	30	8 mo.	1877
<i>Olevedon.</i> Wife of Charles Hudson Gurney.				
ELIZA STOTT HALLAM,	79	11	4 mo.	1877
<i>Weston-Super-Mare.</i>				
MARY ANN HAMILTON,	54	7	4 mo.	1877
<i>Guildford.</i> Wife of John Hamilton.				
JONATHAN HANSON,	71	1	12 mo.	1876
<i>Bradford.</i>				
ANN HANKS, <i>Rathangan.</i>	76	25	8 mo.	1877

She was quite blind for the last four years of her life, and during a great part of this time was confined to her bed, but was throughout remarkably patient and cheerful.

ANN HARKER, <i>Darlington.</i>	65	8	12 mo.	1876
MABEL HARKER, <i>Darlington.</i>	67	18	12 mo.	1876
ANNE BAKER HARLOCK, <i>Neithrop, near Banbury.</i>	46	5	7 mo.	1877
A Minister. Wife of John Harlock.				
MARY HARRISON, <i>Earl's Colne.</i>	70	24	1 mo.	1877
CHARLOTTE HARVEY, <i>Belfast.</i>	70	9	6 mo.	1877
Wife of William T. Harvey.				
JOSEPH CHARLES HARVEY, <i>Cork.</i>	57	27	3 mo.	1877
ELIZABETH HEATH, <i>Alton.</i>	87	20	7 mo.	1877
GEORGE HEATHER, <i>Dundrum.</i>	56	8	12 mo.	1876
ELIZA HENRY, <i>Dalkey, Dublin.</i>	84	1	9 mo.	1877
JOSEPH HEWARD, <i>Sheffield.</i>	82	21	5 mo.	1877
Formerly of Hull.				
JAMES HIBBERD, <i>West Lavington, Devizes.</i>	75	2	6 mo.	1877
MARTHA MAYNARD HILL, <i>Bristol.</i>	74	20	12 mo.	1876
WILLIAM STRANGMAN HILL, <i>Blue Bell, Dublin.</i>	74	21	2 mo.	1877
HENRY HISCOCKS, <i>Milton, near Weston-Super-Mare.</i>	81	23	10 mo.	1876
MARGARET HOGG, <i>Kingstown, Dublin.</i>	84	22	4 mo.	1877
Widow of Joseph Hogg.				

- AGNES HOLMES, *Ulverstone*. 79 20 10 mo. 1876
- WILLIAM HUDDLESTON, 60 9 1 mo. 1877  
*Birkenhead*.
- EDWARD WINN HUTCHINSON, 8 17 5 mo. 1875  
*Bournemouth*.
- HANNAH HYATT, 22 18 12 mo. 1876  
*Castle Donnington*. Daughter of Edward Hyatt.
- ELIZABETH IRWIN, 49 26 4 mo. 1877  
*Kirklington*.
- BERNARD SAMUEL JACKSON, 20 14 6 mo. 1877  
*Leeds*. Son of the late John and Maria Jackson.
- BERTHA JACKSON, 15 mos. 11 7 mo. 1877  
*Garstang*. Daughter of John and Hannah M. Jackson.
- EDWARD OCTAVIUS JACKSON, 5 2 1 mo. 1877
- MARY FRANCES JACKSON, 14 19 1 mo. 1877  
*Birkenhead*. Children of Thomas and Ann Jackson.
- WILLIAM JACKSON, 16 18 3 mo. 1877  
*Calder Bridge*. Son of Joseph and Lucy Jackson.
- LUCY JACOB JACOB, 3 13 3 mo. 1877  
*Blackrock, Cork*. Daughter of Charles H. and Sarah E. Jacob.
- CAROLINE JOHN, 24 23 9 mo. 1877  
*Bristol*. Daughter of Thomas and Eliza John.
- BENJAMIN JONES, *Gravesend*. 73 23 5 mo. 1877

- MARY SUSAN KERR, 65 21 3 mo. 1877  
*Enniscorthy.* Wife of Thomas Kerr.
- WILLIAM KILBY, *Leicester.* 67 12 7 mo. 1877
- DAVID KING, *Manchester.* 50 25 2 mo. 1876
- HARRIET KING, 39 4 4 mo. 1877  
*Birmingham.* Wife of William Rickman King.  
 Her gentle life and her lowly walk with God  
 give a full assurance that she is for ever at rest in  
 one of the many mansions in our Father's house.
- HANNAH KNIGHT, 82 14 3 mo. 1877  
*Manchester.* Widow of John Knight.
- MARGARET LEOKEY, 65 5 1 mo. 1877  
*Cork.* An Elder.
- JOHN LEIOESTER, *Runcorn.* 76 24 4 mo. 1877
- JOHN LESTER, *Penrith.* 79 4 5 mo. 1877
- HANNAH LEVITT, 88 23 1 mo. 1877  
*Park Hall, Gosfield, Halstead.* Widow of  
 Robert Levitt.
- RACHEL LIGHTFOOT, 69 7 5 mo. 1877  
*Darlington.* Widow of William Lightfoot.
- REBECCA LINSLEY, 74 21 9 mo. 1876  
*Harrogate.* Widow of Joseph Linsley.
- FLORENCE ELLEN LITTLEBOY,  
*Preston Crowmarsh.* 20 2 8 mo. 1877  
 Daughter of William and Sarah Littleboy.
- JANE LOWE, 60 19 8 mo. 1877  
*Stoke Newington.*



JOSEPH LUCAS, <i>Hitchin.</i>	75	14	6 mo.	1877
REBECCA LYON, <i>Pemberton.</i>	71	7	8 mo.	1877
CHARLES GOING MALONE, <i>Terenure, Dublin.</i>	56	13	8 mo.	1876
FRANCIS MALONE, <i>Dunlavin.</i>	78	15	1 mo.	1876
WILLIAM MANDEB, <i>Sibford Gower. An Elder.</i>	78	19	5 mo.	1877
HANNAH MARIA MARSH, <i>Street.</i>	83	11	12 mo.	1876
EDWARD CURTIS MAY, <i>Tottenham. A Minister.</i>	80	7	8 mo.	1877

Edward C. May was the eldest son of Samuel and Ann May, late of Ampthill, and formerly of Alton, in Hampshire, where he was born in the year 1796. He was naturally of an ardent and rather hasty temperament; but possessing strong filial affection, was, early in life, led to yield to the loving control and guidance of his parents, of whom it might be said, "They had no greater joy than to see their children walking in the truth." The manner in which he gave up his own long-cherished wish to enter the medical profession strikingly exemplified this; when, yielding to their wishes, he consented to be apprenticed to the drapery business, and soon gained the esteem and regard of the family of which he became an inmate at Leighton Buzzard. After about five months spent there, however, his health gave

way, and an affection of the hip disqualified him for that kind of employment. Thus he gained his heart's desire; and, with his parents' full consent, was, at the age of eighteen, apprenticed to Robert Huntley, surgeon, at Farringdon, in Berkshire.

It was whilst at Farringdon that he became the subject of deep religious thoughtfulness; and though his outward advantages were but few, the Meeting being so small that he was sometimes the only Friend on the men's side in the middle of the week, yet his earnest desires for an establishment in the Truth were answered whilst there, and his mind, which had been harassed by Unitarian views, was set at rest, and became settled in the Christian faith. This result was in part brought about through a visit of Elizabeth Dudley, whose gospel message was blessed to him in scattering to the winds the doubts which had previously distressed him.

It was whilst still at Farringdon that he was first led to believe that he might, at some future period, be called publicly to invite others to yield their hearts to Christ as their only Saviour, and to exhort them to build on no other foundation; but many years passed before he felt that the right time for this had come.

There never was a period in which he more fully appreciated the early training and continued loving counsel of his parents, than when pursuing the necessary course of study for the medical profession; and at this time he deeply felt the need of maintaining a watchful and consistent Christian walk, whilst a strong sense also of the responsibilities of his future course was often present to his mind. As soon as he became again master of his own time, he resumed his former diligence in the attendance of our religious meetings: which practice he felt it to be his privilege to continue throughout his very busy life, and made all his arrangements accordingly, often pressing through a crowd of difficulties for this purpose. His family have frequently heard him remark encouragingly on the kind and considerate conduct of his patients, even of those who made but little religious profession, in being willing to liberate him for this object. This practice, and that of the daily reading of the Holy Scriptures in his family, he believed to have been greatly blessed both to himself and to his household.

In the year 1822 he settled at Tottenham, and soon afterwards married Caroline Hooper, of Croydon.

In the course of his medical practice many

opportunities presented, which he felt he must not shrink from embracing, of evincing the interest and concern which arose in his heart for the spiritual welfare of his patients; and as, in much simplicity, he endeavoured to be faithful herein, he realized the benefit to himself of this religious intercourse, and frequently returned from his professional visits, especially from those to his poorer patients, deeply instructed.

It was about twelve years after becoming a member of Tottenham Monthly Meeting that his voice was first heard in the ministry, simply quoting the text "The foundation of God standeth sure," &c. He often reverted to the peace of mind that followed this act of obedience, when in some succeeding years, and particularly during a time of much unsettlement in the Society, he passed through seasons of close proving and discouragement.

He was recorded as a Minister by his Monthly Meeting in the year 1853, and in course of time rather more extended gospel service opened before him. In the years 1863 and 1864 he united with his friend William Dell, in visiting the Meetings of his own Quarterly Meeting; also in holding meetings in theatres and schoolrooms, and in the tent erected in Whitechapel burial

ground. About the same time he took part in a few Midnight Meetings, and on these occasions it is believed that his plain Gospel addresses, offered so evidently in a spirit of Christian love and sympathy, found their way to the hearts of many. He subsequently held several meetings in and about Tottenham, intended chiefly for the working classes, to whom his mind was frequently attracted; and he never seemed so happy as when thus engaged in his Master's work.

His ministry in general was of a very simple character. He frequently dwelt on the necessity of the new birth, in connection with the Scriptural declaration, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."

E. C. May entirely relinquished practice as a medical man about ten years before his death; but his active mind found much occupation in varied engagements of usefulness to his fellow-men. He became a warm supporter of the Temperance cause; and during the last two years of his life devoted much time and thought to the painful subject of Vivisection, and often expressed the conviction that his life had been lengthened in order that he might bear an uncompromising and unwavering testimony against that practice. He

frequently wrote on the subject, not only for the press, but also private letters to members of Parliament and others in authority, as well as to some of his medical brethren, stating that his knowledge of the practice of Vivisection as now carried on in England, had shaded the latter days of his otherwise happy life.

In the 9th month 1876, accompanied by his wife, he paid a very pleasant visit to their son and daughter at Ipswich, from which he returned in usual health, which continued with little variation till the 30th of the 10th month, when whilst occupied in his favourite pursuits in the garden, he was suddenly seized with severe illness, which so completely prostrated him, that he had to be helped upstairs in the evening, and with great difficulty was conducted to his room, on entering which he thought that probably he should never again pass that door. With this thought there came with undoubted assurance to his mind, the words "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens," and during the night he felt he was able to adopt Toplady's lines

"Sweet to lie passive in His hands,  
And know no will but His."

For the first month of his illness he constantly referred to these passages and others of like nature as expressive of his own feelings, and he was full of praise and thanksgiving to the Lord for his unnumbered mercies ; but after a while somewhat of a different experience seemed to be assigned him, in the further deepening of his character and making him meet for his heavenly home. During this season many of the prayers contained in the Psalms of David were appropriated by him, and he frequently observed that he seemed to understand them more vividly than he had ever done before ; but he never lost sight of his previous favoured experience, of which he had many sweet renewals. When in much physical suffering, arising from the difficulty of breathing, he would refer to the marvellous display of the power of God in reference to the three children cast into the fiery furnace ; remarking that the Son of God was with them there, and that the effect of the fire was the loosening of their bonds without injuring them, at the same time that it destroyed their enemies.

During the whole of his illness he invariably objected to placing himself under any other medical care than that of his son, partly from the fear that the too prevalent practice of the free

administration of stimulants would be insisted upon, were any fresh adviser called in.

As the summer advanced there seemed at times to be such marked improvement in E. C. May's condition, that hopes were cherished by some of his family of seeing him restored to his wonted place amongst them ; but these were not to be realized, and he did not even desire it himself, but often spoke of looking forward longingly to his heavenly home. Yet he dwelt with lively gratitude on the innumerable blessings bestowed on him. His little remaining strength was made the most of, and he sometimes led quite a busy life for an invalid, frequently employing those about him in writing letters, and in sending out his papers relative to the Temperance and Anti-vivisection movements, and entering with interest into his daughter's efforts on behalf of the suffering Christians in Bulgaria. When receiving visits from old friends or patients, and sympathising with them in their sorrows and difficulties, he often told them how the Lord had dealt with him since he had been laid aside, and encouraged them by his own experience ; not unfrequently closing such interviews by fervent prayer : so that many of his friends acknowledged the strength and encouragement which they derived from their visits.



For the last four days of his life his strength failed rapidly and he was entirely confined to his bed-room. On the 7th of the 8th month, (the 55th anniversary of his marriage), he became more drowsy than usual, and in the afternoon a sudden change was observed to pass over his countenance. This was quickly followed by apparently entire unconsciousness, and after ten minutes of heavy breathing his redeemed spirit was released from the worn tabernacle, and those who surrounded him felt that, in the midst of their own deep sorrow, they could unite in thanksgiving to Him who had given him the victory through our Lord and Saviour Jesus Christ.

- JANE WILLIAMS Merna, 45 13 4 mo. 1877  
*Enniscorthy.* Wife of Thomas Merna.
- PHEBE MINCHIN, 66 30 12 mo. 1876  
*Hook Norton.*
- JANE MOHUN, 64 13 7 mo. 1877  
*Sunderland.* Wife of Huntley Mohun.
- LYDIA MOLINE, 92 22 7 mo. 1877  
*Stoke Newington.* Widow of John Sparkes Moline.
- REBECCA NEILD, 34 4 6 mo. 1877  
*Charlbury.* Wife of Alfred Neild.
- JOHN NEWBY, 72 16 6 mo. 1877  
*Ackworth.* A Minister.

It is deeply instructive to witness the influence of Divine grace so prevailing, as to renovate the heart, and bring all things "into captivity" to "the obedience of Christ;" so subduing the evil propensities of our fallen nature, that, while still subject to infirmities, still liable to temptations, we experience ability through the power of Christ, to rise above the one, to overcome the other. In the Christian thus "created anew," all is made subservient to the great purpose of henceforth living not unto himself, "but unto Him who died for us;" and he is made to exclaim "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

John Newby was the son of William and Ann Newby, and was born at Stockport, on the 5th of the 2nd month, 1806. From infancy he was delicate, and became a timid and weakly boy. His early training was not favourable to his mental development. Physical weakness strengthened the natural impatience and irritability of his disposition; and it was only through Divine grace that he eventually became what he was.

At about the age of ten he was sent to Ackworth School; and four years later was apprenticed there as a teacher. Though not a particularly bright youth, yet he was very

systematic and thorough in what he undertook, and probably made more use of the knowledge he possessed than many with abilities of a higher grade. He obtained a good knowledge of the Latin language, and read French and German, Italian and Greek. His acquaintance with English authors was rather extensive. It was his practice to make notes of what he read, for reference and future use. Religious biography and works on religious subjects occupied the largest share of his study; he was also familiar with Physical Science.

In the earlier part of the time that John Newby was a pupil at Ackworth, Joseph John Gurney, paid his first visit to the school and was struck with the slender acquaintance the children had with the contents of the Bible. Prior to 1817 they had very little opportunity of reading, much less of studying Holy Scripture, unless they brought Bibles with them to the school. Only few did so, for the sacred volume was at that time by no means so accessible or in so general use as happily it now is. It is true the Bible was daily read to the children, either in the morning or evening; there was also a Scripture Reading on First day evenings; and some copies of parts of the Bible were lent out on First days; but

besides the knowledge obtained by these means, the Scriptural instruction given to the children was very limited. J. J. Gurney bestowed much labour on this vital point, and was made in great measure the means under the direction and power of the Spirit of our Lord, of saving many of our members from being led astray by the lamentable circumstances which a few years later took place in America, when the want of a correct appreciation of Christian principles supported by scriptural authority, caused many to fall into grievous errors. The late Thomas Pumphrey's Essay on Hicksism affords a strong confirmation of this statement. John Newby greatly admired the clear exposition of Gospel truth, and the loving spirit exhibited in the writings of J. J. Gurney. While at Ackworth his opportunities and love of prosecuting the study of the Holy Scriptures, were, under the teaching of the Holy Spirit, much blessed to him, enabling him in after life "by sound doctrine both to exhort and to convince the gainsayers."

At the termination of his apprenticeship in 1827, J. N. remained at Ackworth School as one of the masters. In this capacity his systematic habits were of great value. Whatever fault some of his pupils might find with his

impatience, they were sensible that his great aim was their improvement, and in after life they testified the esteem they entertained for him. With not a few of them he maintained much interesting correspondence. His numerous lectures to the children on scientific and other subjects, were delivered in a lively manner, and with much variety of illustration. A tour in Switzerland in company with two of his fellow teachers, afforded him much enjoyment, and furnished him with materials for a series of lectures. These were illustrated by drawings from his own hand, and were listened to with no common attention and interest.

With reference to his vocation as a teacher, he writes, "The teacher's calling is a very arduous one. I am still a learner, a slow and untoward pupil myself. We have no safety but in daily seeking our supplies from heaven. "Give us this day our daily bread, our daily strength, our daily wisdom—or we fall." At a later date, "It is most important that the teachers should feel that their work (their secular work I mean) is the Lord's work, done faithfully as to the Lord and not unto men; then will it commend itself to men also. To teach writing, reading, figures, &c., properly undertaken, is Christian work, especially

when it involves \* \* scriptural instruction and life with and among your scholars."

After an "educational tour" he says, "I have returned to my duties with an elasticity and renewed energy, which I would hope is not mere temporary feeling. I feel more than ever that a teacher should lose no time and no opportunity, either by indolence or precipitation; and I find renewed pleasure in endeavouring to reduce this principle to practice. But daily watchfulness and self-restraint are necessary."

In a letter which he wrote in 1842, after attending the funeral of William Leatham, of Heath, near Wakefield, at which Joseph J. Gurney preached a remarkable sermon, J. N. says, "I walked home alone, and as I reviewed the solemn warnings, and the heavenly glimpses we had had of the better country, and the living example I had seen of the power of Divine grace, I broke out into prayer on the road, that I might also be the Lord's servant, that He would also "guide me by His counsel and afterwards receive me to glory." O sacred moments and gracious visitations! when our eyes are enlightened to see the things that belong to our peace. Could these feelings *abide* with us, how soon should we know in truth the *fullness of the blessing* of the Gospel

of Christ. \* \* I have not yet learned to live up to such a blessed experience." He hints that perhaps the above is characterised by "too much seeming profession for one so unfixed, so inconsistent as I am to make, except to such as know my weakness."

In 1846, he was united in marriage with Maria Brown, of whom an account is to be found at the end of the "Annual Monitor" for 1870. This union lasted 23 years. The death of his wife was a severe loss to him: "yet not all loss," he says in a letter to one of his friends; "is she not my guiding star, my ministering spirit still, saying follow me as I followed Christ? He maketh us to sit in heavenly places." The letter concludes thus: "farewell with renewed love, which seems to grow daily towards all, since my best beloved is gone."

In 1864, at the request of the Committee of Brookfield School, Ireland, he visited that Institution, to examine and report on its management. From an account of this visit and some subsequent ones, furnished by the superintendent, the following passages are extracted: "Previous to entering on this work, John Newby did not think it possible successfully to combine the ordinary school work with the industry of agriculture; but

with his mind ever open to the reception of fresh knowledge, he entered upon the work which he had undertaken, determined to see things just as they were, and to forget as far as possible the prejudice which he candidly acknowledged he entertained against Agricultural Schools. He spent about two weeks in the institution. At the conclusion of his report he remarks, "I have become much interested in Brookfield School, and sensible of its great importance to our religious Society; and I wish that it may be wisely and efficiently managed: the encouraging aspect of the school much exceeds my anticipations. Let those who watch over it trust in, and hope for the continuance of the Divine blessing, and unite in the prayer of the Psalmist, "Establish thou the work of our hands upon us; yea the work of our hands establish thou it." He took great interest in a reading meeting established on First day evenings for the poor in the neighbourhood, and wrote fully his opinion about the proper mode of conducting it. "Keep them up with *simplicity*" he said. Many of the children and teachers will long remember the loving words of christian counsel delivered to them by John Newby in his instructive way. In nearly all his visits, he entertained the children with interesting lectures



on such subjects as their minds could grasp ; the special tendency of these was to create a desire for the pursuit of useful knowledge."

In the year 1867, Lionel Holdsworth, broker for a ship called the "Severn," was sentenced to twenty years penal servitude, upon a conviction of being concerned with others in frauds upon the underwriters by the scuttling of that vessel. There were circumstances connected with the case, which were not elicited until after the trial. Some time later these came to the knowledge of John Newby, who, upon reading a printed "Report of the trial of the Severn" published by the prosecution, became so convinced of Lionel Holdsworth's innocence, as to use very strenuous efforts to obtain his pardon. The jurymen themselves, also convinced by J. N.'s "Remarks on the case" in a pamphlet which he wrote, all signed a document in his favour, in which they say, "though he has unhappily endured five years of disgrace and penalty, we feel bound in conscience to seek a remission of the sentence, which in consequence of our verdict, was pronounced against him." J. N. wrote to and had interviews with Members of Parliament and others in influence and power, including the judge who tried the case ; and year after year used his pen

and other means in L. H.'s cause. Though these efforts were ineffectual, they betoken the benignity of a heart touched with sympathy for another's wrongs.

In his later years, John Newby was much impressed with the necessity of our younger members and others being more instructed in the principles of Christianity as upheld by Friends; and with this view, he delivered many lectures on these points. When in Ireland in 1875, he gave twelve addresses on the Rise of Friends, and the accordance of their principles and practices with scriptural authority. He also lectured in several places in England on the same subjects. There is reason to believe that these labours were much appreciated. His own views were to a certain extent conservative, but probably not more so than is needful in most communities, as a counterbalance to extremes in the opposite direction. He was free to admit and to encourage the constraining as well as the restraining power of the Holy Spirit. His Quakerism was not held in a sectarian spirit; the true liberty of the Gospel he upheld, but not the liberty to discard what he fully believed, in the preaching and teaching of the early Friends, to be in accordance with "the Truth as it is in Jesus."

He was frequently engaged in religious visits both in his own Quarterly Meeting of Yorkshire and in others. On some of these occasions, he paid many family visits, and met companies of Friends socially for religious intercourse. It was at times a grief to his spirit to find what he considered contrary to the purity and simplicity of the Gospel of Christ. Such feelings the Lord's servants often experience; but there is encouragement in Paul's words to the Corinthians, "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

John Newby actively engaged in promoting many objects not immediately connected with the Society of Friends. He was an earnest supporter of the Bible Society, the Tract Association, the Friends' Educational Society, the Total Abstinence Society. In reference to the last-named, the writer of this memoir well remembers that in 1836 or 1837, four friends were together, when the late Thomas Pumphrey said to one of them, "if thou wilt sign thy name to form a Temperance Society at Ackworth, I will add mine." All four united in the bond.

When the Pitmans came forward with their Phonography and Phontypy, J. N. entered so

heartily into the subject, as to publish "The Phonographic Star," a monthly little work in phonographic characters, which he continued for several years. At another time, he took a warm interest in lifeboats, and delivered many lectures in various places on the subject.

In 1868, John Newby undertook the editing of "The Annual Monitor," which he continued to conduct with much editorial ability, till last year. Having on one occasion a large surplus on hand he wrote, "the Chinese proverb is 'print many good books,' let ours be distribute them. We may copy them in this idea to more advantage than our ladies in copying their fashions. How is it that they have no more independence than to tie themselves up in Japanese or Chinese costumes?"

Writing to a friend respecting Bessbrook, where he had spent some considerable time, he says, "I wish there were fifty Bessbrooks in Ulster, Leinster, Munster, and Connaught severally. I should look upon them as two hundred *points d'appui* on the darkness and misery of Ireland."

To a teacher in one of our public schools he wrote as follows, "I wish your *young people*, and the children too, could see the value of silent

worship. I thought when I was with you, they seemed to think they had nothing to think about without a preacher; while really they have more to reflect on than any preacher can tell them. Every one of them knows *better than any one else* the evil of his own heart, what it consists in: therefore what is the sin that most easily besets him, therefore what to pray for and to seek for help to be delivered from. Every one knows what God has done for him,—his past life, his present life;—and what shall his future be, with God's help? They have all read of Christ, how he died for us,—how our sins are to be blotted out. They know the Holy Spirit, which disturbs their conscience, which if listened to will not let them rest till they are new creatures in Christ. Many other things they know; what is their duty, how they can be like Christ, following his example; whether they deny themselves of any thing for that reason, to avoid temptation, to help others, &c. All these things, and prayer always, are enough to fill all our silent meetings. *But I wish your mouths were opened also*, in plain, simple exhortation,—in prayer,—short as you like but with feeling, spoken clearly, and from the heart. *You are not always to be silent.* “I have not refrained my lips, O Lord, Thou knowest.” “I have not concealed

Thy loving kindness and Thy truth from the great congregation." "I have not hid Thy righteousness within my heart." "O Lord, open Thou my lips, and my mouth shall shew forth Thy praise." "I am persuaded of you, brethren, that ye also are able to admonish one another." "Pray for us, that utterance may be given us." "I will give you mouth and wisdom." "Be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine." All this is scripture, and much more. Let your silence be fruitful in speaking. These abundant exhortations to speak, and encouragement to pray for it, and desire the gift that we may "believe with the heart, and confess with the mouth the Lord Jesus," cannot be gainsaid. We have no such abundant exhortations to be silent, to refrain from speaking. But if we are silent, *as we must often be*, or whether we speak, *as* (if we love the Lord) *we should often do*, our worship must be in spirit and in truth;—the silence as well as the speaking: then we shall find a time to speak, as well as to be silent. "Come then expressive silence, muse His praise," and "ye that make mention of the Lord, keep not silence, and give Him no rest, till He make Jerusalem a praise in the earth.

"So now thou hast some of my thoughts on

this important subject. And now a little of my experience. I was visited and taught of the Holy Spirit when at school; I was led to preach and pray with my companions in silent meetings of our own. I was often much blessed under the ministry of men and women Friends; I can remember many things they said even to this day. I studied the scriptures with delight, and with two or three other boys, met in our play time for Scripture reading. I became a teacher, and took great interest in Scripture instruction; but in my adolescence and younger manhood, often grieved by my sins the Holy Spirit, was often bitterly condemned in heart, often repented, often was reached by ministry, but always kept my interest and zeal in Scripture teaching. As I grew older, I was very often and very tenderly reached *under preaching*; then for some years it ceased to affect me so much, but I was frequently tendered, broken down, and raised up again *in the silence* of worship. At last, I must myself preach in meetings, as well as teach my scholars. I shrunk from it, and even when wishing to comply, went home burdened, saying to myself, and once audibly, "it does not signify, I can't." At last, at the funeral of my father-in-law, I kneeled in prayer, with my hand on his coffin; and the Lord

has led me ever since. O may I be faithful in His work !”

After an illness in 1873 he wrote to one of his friends, “I was twelve weeks shut up in my bed-room for the most part, a fine opportunity for learning to work while it is day. \* \* I have, since my restoration to health, found a marked loss of strength, shortness of breath on any exertion, and fainting at the heart, that tells me plainly that the end is begun; “the day is far spent, the night is at hand.” I have had a favoured and happy life in many respects, and my greatest troubles have been of my own growing—all ordered in love and great long-suffering beyond what I could ask or think. What I have now to do is to set my house in order and keep it so by greater faithfulness and more unswerving obedience to Him who found me in a desert land, led me about and instructed me, and kept me as the apple of His eye.”

Under date Second month, 7th, 1876, he writes, “One of my anniversaries, my dear Maria’s birth-day; but she has been more than seven years in heaven, ‘while I alone sit darkling here;’ though not without gleams of ‘the bright light that is in the clouds;’ walking thoughtful on the solemn shore of that vast ocean I must sail so soon.”



The month previous he said, "I cannot go to the York Quarterly Meeting, I am become the old man. I might be laid up, or laid away, by even so desired a journey as that. But if I will consent to be little worth, as I really am, I may yet enjoy life and be thankful, as I have unnumbered reasons to be, and perhaps with my dear Saviour's help through the Holy Spirit, be useful too. But it is towards evening."

Writing from his sick chamber rather more than three weeks before his decease, he says, "Yes, my dear and long-loved friend, the hand of the Lord is upon me. He has 'weakened my strength in the way,' and suddenly said to me, 'Be still,' and that one talent which I thought I was still permitted to use for Him—to speak for His truth—He has silenced. \* \* I endeavour after calmness, and am considerably preserved in it. I have no exalted feelings or depression of mind, but at times deep thankfulness. The Lord's 'great and precious promises' have often been my help and crown of rejoicing in conflict and in service; but now my mind dwells on his eternal goodness, past and never-failing mercies. He has blessed me ten thousand times with earthly and heavenly blessings, with temporal and with spiritual blessings in heavenly places

in Christ Jesus. He has led me 'in the paths of righteousness for His name's sake,' my cup hath run over. He shewed me the entrance into the eternal mansions in taking first my dear Maria. How can such loving kindness fail? My dear friend, let us trust in the Lord for ever; and may He enable us to witness for Him as 'the strength of our life and our portion for ever.' \* \* Farewell! and may our faith and love and peace in Christ Jesus be preserved and increased in God the Father, who doeth all things for us in His unending love."

Twelve days later, "I wait His bidding, leaving all (as far as His heavenly grace enables me) in His hands. My consolation is here: that He who has kept me all my life long unto this day, has appointed me my lot and service on earth, has blessed me with so many years of blessings, is the same and changeth not. If He at all renew my lapsed strength, nothing is too hard for the Lord; and if my days are indeed numbered, O then I pray He may close my eyes in peace, and gather me to His redeemed in Christ Jesus. I try to rest here. I have no strong emotions, and seem unable to bear them; but if my experience testify to anything, it is to the exceeding and immeasurable goodness of God,

even on earth; how much more, then, in His many mansions above?"

- MARGARET MALCOLM NEWRICK,  
*Sunderland.* 77 10 5 mo. 1877  
 Widow of W. C. B. Newrick.
- JOSEPH PHELPS NEWSOM, 69 3 9 mo. 1876  
*Limerick.*
- FLORENCE NICHOLSON, 8 13 12 mo. 1876  
*Taul Bridge, Richhill.* Daughter of William  
 Nicholson.
- SAMUEL GREER NICHOLSON, 43 1 8 mo. 1877  
*Milburn, New Jersey.* Son of the late John  
 Nicholson.
- ELIZABETH OXLEY, 89 23 12 mo. 1876  
*Upper Clapton.* Daughter of the late John  
 Oxley.
- MARGARET OXLEY, 13 5 mo. 1877  
*Southampton.*
- ANN PEACOCK, *Oroydon.* 68 7 7 mo. 1876
- ALFRED PEARMAN, 63 1 11 mo. 1876  
*Wallingford.*
- SARAH PEASE, 77 22 4 mo. 1877  
*Darlington.* Widow of John Beaumont Pease.
- SARAH PEASE, 41 14 6 mo. 1877  
*Darlington.* Wife of Edward Pease.
- WILLIAM PECKOVER, 86 12 5 mo. 1877  
*Wisbeach.*

GEORGE AND JOSHUA IANSON PENNEY. 123

WILLIAM PEET, *Waterford.* 84 27 2 mo. 1877

GEORGE PENNEY, 18 4 3 mo. 1873

*Darlington.*

JOSHUA IANSON PENNEY, 23 23 2 mo. 1877

*Darlington.* Sons of Harrison and Maria Penney.

In childhood and youth these two dear brothers lived in loving harmony; and now through the pardoning love of God in Christ Jesus they are together in heaven for ever.

Their first education from home was at Ackworth School, where they won the love and esteem of their teachers and schoolfellows. Afterwards, though not together, they were at Oliver's Mount School, at Scarborough. The following extracts from two letters from dear Joshua, will show the striving of the Holy Spirit in the heart of a schoolboy, and some of the trials which even the young disciple has to pass through.

“ Oliver's Mount School,

9th Month 3rd, 1868.

“ My beloved parents,

“ I believe it is my duty to make you acquainted with the state of my never-dying soul. As I was undressing on Second day evening, the 10th of 8th mo., I felt a strange desire to pray. I tried to put it from me, but was not able to do so; so before I

went to bed I knelt down and tried to pray, but I knew not what to say, and what I did say I am afraid I did not say earnestly. I believe that was the first time since I was a mere child and knelt down by dear mamma's knee, that I **REALLY prayed** by my bedside, excepting twice at Ackworth, once at Scaife House, and once at Swanage in the day-time. I felt a desire to turn from my evil ways and live, but these impressions always went away before night. O how merciful our Heavenly Father was not to cut me off in my sins. Well, after that I prayed morning and evening, and read Bogatzky, but I am afraid neither earnestly nor with faith." [Here he relates his school troubles, and his earnest desire and prayer for a congenial companion from among his schoolfellows, with whom he could go walks, &c.]

"On last First day evening at meeting all my sins seemed placed before me, and I was quite confounded with the number of times I had sinned against an all-seeing and merciful God and Saviour. Innumerable sins against relations were brought before my memory; I thought how often my dear parents had wished me to spend my Sabbaths in a more profitable manner to myself, and more respectful to Him who is 'Lord also of

the Sabbath day.' I thought how often dear papa had asked me not to be so idle,—to help him in the garden,—to weed,—to gather up leaves,—to nail up a currant and rose tree,—to get on with the drawing of a horse I had begun,—to finish a map,—to persevere with my boat. I thought how often I had given dear mamma unnecessary trouble and anxiety—how often I had left things out for her to put away—how often I had refused to help dear papa at the shop and go errands for dear mamma—I thought how often I had been unbrotherly and unkind to dear G. and N. and to beloved A. and C. and sometimes teased darling little C. All these thoughts came to me last First day evening in meeting. Then I thought how much oftener—how many, very many times I had sinned against a great and merciful Heavenly Father. These thoughts entirely overwhelmed me, and forced tears into my eyes. That night, the next day, and Third day morning I prayed earnestly that my sins might be forgiven and that I might have both an earthly and a Heavenly friend—but I got no relief from my prayers—my earthly troubles were great. I felt as though the Lord had forsaken me, if indeed He were ever with me. I felt wretched and miserable in the extreme from First day evening to Third day

morning. On Third day afternoon we had a half-holiday, and as I had no one to go a walk with me I went to the cricket field, though I was not playing myself. I was reading one of the tracts you sent me. \* \*

“I gazed on the beautiful sight before me,—the sea, the castle, the town, and a steamer coming in from Whitby, with more than usual joy : but still I feared what might happen when I went up to the school, so I prayed earnestly that God for Christ’s sake would give me a companion.” \*

[He now relates how one of the boys, who had previously been unkind to him, brought him a letter, and says :—]

“As I took the letter out of his hand he shook mine warmly, and said—‘Well, Penney, we’ve been going on this way long enough ; let’s be friends now ; I’m agreeable, if you are.’ I thanked him cordially, and assured him he could not have done me a greater kindness than to speak to me as he did. He then rushed away, and left my heart full of love and gratitude for the great love and goodness of God in answering my prayers in such a signal and remarkable manner. \*  
\* Sorrow had now been exchanged for joy, and tears of mourning for those of gladness. I believe these last three days have been the happiest of

my life. I feel that my Heavenly Father has forgiven all my sins, and given me a new heart, washed white in the blood of the Lamb. And now I ask you, my beloved earthly parents, to forgive *all* my many sins to you. Ask A—, C—, and C— to forgive and forget all the times I have been cross to them ; and I will promise, with help from on high, to be to you in future, a more dutiful and affectionate son and brother. O ! that these impressions may be lasting ! How much more happy I might have been during my pleasant visit to the south, if I had had the peace of an easy conscience ? I must be very watchful not to yield to pride or negligence. I find it well to be often saying to myself—‘ Not by works of righteousness which we have done ; but by His mercy He saveth us.’ I find it extremely difficult to keep my thoughts from wandering in meeting, in reading, or in silence before and after meals. When I first wake in the morning, for a few minutes, I always feel miserable and sinful ; and then, I feel happier. Oh ! impress upon the minds of A., C., and C., the importance of seeking ‘ their Creator in the days of their youth,’ and not leaving it so long as their brother Jossie did. Any advice from you will now be doubly acceptable.                   \*                   \*



“Farewell, dearly beloved parents. From your affectionate and reconciled son,

“JOSHUA LANSON PENNEY.”

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“Oliver’s Mount School,

“9th Month 11th, 1868.

“My dearly beloved parents,

“Your two letters, received this week, have been a great comfort to me. I read them very often, and *try* to follow out the many words of good advice I find in them. The mind is willing, but the flesh is weak. I hope and believe I really wish to become one of Christ’s humble, obedient followers; but I very often give way to discouragement, despair, thoughtlessness, and folly. But let us hope that prayer and perseverance may gain the chief seat in my soul. Last week I gave you a very confused, but I believe truthful account of my experience of the last few weeks; and I think I cannot do better now than relate briefly the joys and sorrows of the days between the date of my last and this.” \* \*

Here he enumerates some school occupations, and continues:—“In playtime on First day, I read ‘Allen Gardener’ in the garden, and spent the happiest First day I ever have done in Scarborough. \* \* Now, I must speak of

spiritual things; things of far more importance. When I first wake, as I told you before, I always feel miserable, and as though God had entirely forsaken me. To dispel these feelings, I read both your letters; and they are seldom permitted not to give me comfort. When I feel happier, I do my lessons in bed; then, if I have time before the bell rings to get up, I read the Bible or 'Life's Morning,' or dear Gulielma's Hymn Book, as I call it. When I am dressed, I read Bogatzky, and then pray to my Heavenly Father; but I often seem unable to keep my thoughts from wandering, even while I am sending up petitions to the Throne of Mercy. But I often feel refreshed after; but not always. The first quarter of an hour of school we read our Bibles; I have read John, nearly finished Matthew, and intend to read Revelations next. I find it next to impossible to keep my thoughts from wandering while in meeting; even while some one is speaking, I am thinking of my play and other things. Can you tell me what is best to think about? I repeat to myself all the hymns and texts I can think of; but they are soon said, and I think of other things. Sometimes I think that I am not really 'seeking the Lord,' and that He is not with me, and that I am merely a hypocrite. And then I

think that these are just doubts put to me by Satan ; and it says in 'Life's Morning' that we are much oftener let to doubt that Jesus Christ is dwelling in our hearts when He is, than we are to presume He is there when He is not. So ' I must try to put away these cloudy doubts of mine, and rise and pray to behold His face some time with unobscured eyes.' The boys are *all* kind to me, though, of course, some more than others ; so that I am much happier now than I was. I send my love to all of you. Farewell, beloved parents.—From your dear son,

“ JOSHUA IANSON PENNEY.”

Bright flowers need night's cool darkness,  
 The moonlight and the dew ;  
 So Christ from one who loved it,  
 His shining oft withdrew :  
 And then, for cause of absence,  
 My troubled soul I scann'd ;  
 But glory, shadeless, shineth  
 In Immanuel's land.

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On leaving school George, being inclined to mechanical pursuits, was engaged in the Carriage Works of the Stockton and Darlington Railway. It was the cause of some anxiety to his parents, lest by the necessary association with so many

workmen he should in any degree be led from the path of piety ;—but happily the contrary was the case, he was enabled to set a good example to his fellow-workmen, to which several of them have testified. An engine driver writing since his decease says :—

“ I return you thanks for your kindness in lending me the book which your dear son promised me ; it has done me good. You thank me in your letter for my kindness to your son. Well, sir, the kindness was not all on my side. I never found anyone more kind or more unassuming than dear George ; he was always as one, never wishing to show off any ; and besides, there was a bond between us which linked us together in love,—we both loved to talk about our Saviour. Our conversations used to begin about engines and such like, but we seldom parted without speaking about better things. I was stunned when I heard of his death, but bless God for the assurance that all things work together for good to them that love Him. May we love Him more and serve Him better than we have done in the past. We planned this summer to be often together, but man proposes and God disposes. Hoping that you and yours are all well and that we may all

meet where partings are no more, and where we shall feast in His sight and eternity seem as a day.—I remain yours, W. D.”

George enjoyed assisting an older friend in his class in the Adult Sabbath School, and for some time a backward scholar came to him for additional instruction during the week.

Dear George's last illness was of very short duration. On Second day, the 15th of Second month, 1873, he went to his work as usual at a quarter before six o'clock; the following day he sickened with measles, from which the younger children were then suffering; and on Fourth day the brothers were separated, no more to meet on earth, each retiring to his separate room. With George the disease assumed a serious aspect, and speedily turned to congestion of the lungs. He bore the sickness very patiently and liked having the Bible and hymns read to him. Ere the issue of the illness appeared doubtful he became unconscious, and on Third day, the Fourth of Third month, he peacefully passed away, his last collected words being “God sent not His Son into the world to condemn the world, but that the world through Him might be saved.”

Though very brief the illness, his sorrowing parents and friends are confident that through

redeeming love and mercy he is "for ever with the Lord."

Thus was one dear brother taken and the other left. Joshua was favoured slowly to recover; but he did not regain his previous state of health,—and at the kind invitation of his uncle and aunts he spent the winter months at Brighton and Poole, returning home in time for the anniversary of the death of his brother; on the evening of which day, after the usual family reading, he prayed earnestly that "Heaven might appear nearer and dearer because George is there."

Joshua took much interest in the Young Men's Christian Association, acting as its Assistant-Secretary. His services were much valued, and at the devotional Meetings his voice was often heard in prayer.

The Temperance movement claimed his ardent attachment and for a considerable time he was a member of the Society's Committee. On one occasion, being from home and seeing some sad cases of intemperance he wrote "Tell papa I used to be a teetotaller from precept; I am one from *principle* now."

In the autumn of 1874, accompanied by his mother and little sister, Joshua spent a few weeks

at a farm house in Chapel-le-Dale greatly enjoying the romantic scenery of North-West Yorkshire. In the spring of 1875, his health not improving and his medical adviser thinking it not well for him to continue in the North of England, a voyage to Malta and residence in that island was arranged and a travelling companion provided. After a short visit to his uncle and aunt Brewin at Cirencester, he proceeded to Cardiff, leaving there for Malta in his uncle's steamship the "Leverington" in the early part of Second month. During the first part of the voyage the weather was very rough, and dear J. was exceedingly weak and ill, so much so that the captain thought he was dying. After passing the Straits of Gibraltar, the weather improved and he was able much to enjoy seeing the classic countries on the Northern shores of Africa, in which his previous studies had given him an additional interest. He remained in Malta nearly five months—during which he was most kindly noticed by the Wesleyan ministers and many thoughtful persons. He assisted in the Sabbath School, and frequently visited the Hospitals, so that his residence there was both pleasant and profitable, but not attended with any degree of restored health. Writing under date 13th

April, 1877, James Laverack, Wesleyan Minister, says: "The news of the death of your dear son was scarcely unexpected, yet it came upon me suddenly. At the time when it reached me, however, my thoughts were dwelling on some of his sayings—full of resignation and of hope; and I could not grieve, but rather rejoice in the consummation of his highest hope. He was much beloved by all who knew him in Malta, and he came to be pretty well known amongst our people. He was very regular and devout in the Sunday School work, and the young ones talked of him long after he left. He seemed to enjoy the public services as well as the rest of us, and in the prayer and class meetings he was much interested. He frequently engaged publicly in prayer, and related the dealings of the Lord with him. I knew him more intimately than our friends generally did, and I became much attached to him for his cheerful and unassuming Christian character. I knew him while yet he was able to enjoy a walk. I now and then received a cheerful letter penned in his later weakness. You knew him in vigorous health, and you saw him through all the long hours of his last illness. I am sure you will have much to cheer you in your loss. You will adore more the



grace of God that sustained him : and the heaven to which he has gone will seem all the nearer, and may we not say, the dearer, because he is there."

Joshua returned home in Sixth month *via* Marseilles spending a few days with his brother who was then at school in France.

The summer was most pleasantly passed at Whitby and at home, but as the autumn approached, removal to the South of England was recommended, it being now very clear that pulmonary disease was making slow but sure progress. In the Tenth month, again accompanied by his mother, he went to Torquay. The Friends resident there showed them much kindness, and the winter months were most pleasantly passed, though with an evident increase of weakness.

Leaving Torquay early in Fourth month, dear J. spent a month at Sidmouth, attended by his kind aunt, M. P. Whilst there they hoped for a visit from Isaac Sharp, but an unexpected religious engagement took him to Brixham, so that instead of visiting Sidmouth he wrote to J. The following reply, which was found in an unfinished state amongst his papers after his decease, is a source of extreme satisfaction and thankfulness to his parents, as showing that

a too philosophical faith which they feared was the result of deep study and reading, had given place to a simple and confiding trust in Jesus Christ as his only hope of glory:—

“ 6, York Terrace, Sidmouth,

May 1st, 1876.

“ Dear Isaac Sharp,

“ It was a real disappointment not to see you here as papa had prophesied, but I thoroughly accept the will for the deed, and thank you very much for the next best thing after a good talk—such a kind well-wishing letter as the one I hope not long to call your last. I do hope the good Brixhamers whose smoke\* we know so well, got all the benefit and pleasure from your visit that I had hoped to do, and then I'll try not to be jealous.

“ You ask after my mind and feelings in regard to this long absence of health. My friends say that I take things very easily. True, pain and weakness are no cross to me, I rather seem to despise the one, and sort of enjoy the other. But dependence and helplessness of any sort have been dreadful things to get over. It was for long hard—very hard, willingly to acknowledge dependence upon God, and to add, ‘in whose

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\* Brixham is on the opposite side of the Bay to Torquay.

hand is the breath of all mankind.' The giving up of independence was always to me the great giving up [or requirement] of Christianity ; and then when I found I was not sufficient to cut out a way through life, and had to give up my free-will to God, who had really held the reins all the time,—after that it *did* seem hard, as though it was not enough but I must go a step further and give up all going and coming except as it pleased doctors and relations, and half the kind-hearted people on the Skerne and Tees. I went to Malta at these good people's wish, not knowing much more than Abraham, and came back as soon as they told me to. But there I soon managed to dismiss my companion and had full liberty within the little group of islands ; but since then I have been diligently helped and escorted everywhere.

“ I had just begun to be self-supporting (joy supreme !) and meant some day to be more than that. But instead of manhood came along second childhood (physically at least), and I began to set slowly as I had risen, constantly giving up, as I had been constantly gathering up.

“ But an accepted sorrow is half a joy, and the pain of that half is more than half gone now ; and lately much of the misery of helplessness has been drowned in the ocean of loving sympathy that

prompts the helpers in all they do. And I've still many little amusements, books, letters, and modelling. But then when I happen to be a little stronger than usual, I rush to them with such an appetite, that religious thought and reading are almost forgotten in the wild enjoyment of a little extra power. But happily I'm oftener tired and then

'I ha'e been happy thinkin'

and do know the presence, yes, as you say, the *personal* presence of Christ. The same who lit the fire and cooked the fish for the wet and hungry fishermen. And the more the weakness and discomfort, the more sensible is His presence, and I've no doubt it will be ever so. But it's not so now all day, you know; and when I'm strong enough to talk I don't let many chances slip of saying the wrong thing and taking the wrong side. But healthy friends mustn't expect too much; coughing and confinement are not necessarily the parents of Christian graces, and 'plenty of time' is not the only ingredient of devotion.

"You speak of death; I do not remember ever being what is called afraid of death, but that was only a stoic bowing to what must be, accepting as right and best what is beyond our power to help, and playing the man generally rather after a

Greek model. But all that nonsense has long been slowly melting before the brightness of the Christian's sure and certain hope. 'The soul that sinneth it shall die.' But Jesus has died and *there* is remission. 'Reconciled to God by the death of His Son.' I like that last immensely, it was the text of one of good old Mr. Brown's complete little sermons, and seemed to me an epitome of the Gospel——"

As the summer advanced Joshua once more returned home and greatly enjoyed the company of his brother and sisters from school, and the beautiful weather, sitting in the garden on a couch under the trees for some hours almost every day. His Christian cheerfulness and resignation were evidenced in a remarkable degree as his bodily weakness so surely increased. His young friends often took it in turns to sit with him, and to them these were times of great instruction and encouragement. On one such occasion the text "This is the work of God that ye believe on Him whom He hath sent," was a source of much interest.

By way of change, a week or two were spent in lodgings at Middleton-one-Row, and, on his again returning home, increased weakness was very apparent ; one little practice and employ-

ment after another was relinquished, and it was often noticed that such were never again renewed. To avoid the difficulty of going up and down stairs, a small bed-room, looking out into the garden, was converted into a parlour; and here many hours of each day were, to his attendants, most instructively spent. It was so evident to all that his strength was gradually declining, and this was not hidden from him. About this time, he said to his dear father, who was then sitting by him: "I do not think it will be long."

His long illness occasioned the expression of much love and sympathy from his friends; but he shrank from being noticed, or, as he called it, "being notorious." Those who visited him were impressed with the serenity of his countenance and the uninterrupted cheerfulness with which he bore the extreme weakness. He was much interested in making a collection of English silver coins. One of his coins turning out to be a counterfeit, he said he believed it was an answer to his prayer that his mind might not become too much engrossed in this occupation.

On New Year's Day, many of his friends sent him illuminated cards, with texts and mottoes expressive of their desires for him; these were most acceptable, especially a large worked text,

“ My grace is sufficient for thee,” to look at which was often a great comfort to him.

About this time, he wrote in pencil a letter to his aunt S. B., from which the following is an extract:—

“ I’ve been wanting to write to you ever since October, and now aunt D. says what I do I must do quickly ; and I feel it is so. I have always been so glad of that visit with mamma, because it made the one before not the last one ; and I was never satisfied with my part in that. I was so dreadfully contradictory, and always for setting up my own opinion, when I didn’t know plenty to have one. But its all very different now. Last spring I became a *thorough* Friend—as much a *convinced* Friend as any ; and since then I have lost all interest in religious arguments, and settled down into a simpler and firmer faith. \* \* \*

Violets and other flowers are on a table near me. People are so kind in sending me anything and everything, and you I know have sent much help by prayer and post. I so enjoyed hearing of the birds you fed ; and now *I* so much need feeding, hour by hour, with that patient confidence which *knows* that the strength that helped over yesterday is the same to-day, and will be to-morrow and the next day.”

As weakness increased, he dictated letters to his relations at Poole, and sent loving messages to very many. His aunt A. I. came almost every day to assist his mother in nursing. His wonderful uncomplaining patience, and his firm trust in God his Saviour, was indeed an instructive lesson, and made it a very great pleasure to do anything for him. He did not generally suffer much pain, other than weakness and difficulty of breathing.

On Fifth day, the 22nd of Second Month, the end was evidently approaching; and, on being told that his kind medical attendant considered him much worse, he received the intelligence without emotion, saying—"I have no fear!" As the evening drew on, and arrangements were made for the night, dear Joshua asked—"Shall I try to rouse up, or shall I try to go to sleep?" His father told him that, if he felt inclined, he might go to sleep with perfect safety, and that if he did not wake again on earth, it would be in a far more glorious place. His mother mentioned the text, "Underneath are the everlasting arms;" his reply was, "Yes, mamma, that shall be my text for the night." "I have no fear for myself;" to which his father added, "The perfect love of Jesus takes away all fear;" to which he replied, "Yes, papa, that's it!" After this, he appeared



to sleep very comfortably. Waking soon after twelve o'clock, when his pillows were re-arranged, he said, "Farewell, for the present!" These were his last words; and, in about an hour, without again waking, he most peacefully passed away; "another gem in the Saviour's crown, and another soul in heaven."

MARY PIKE, <i>Dublin.</i>	71	5	1 mo.	1877
JAMES POTTER, <i>Chelmsford.</i>	67	12	1 mo.	1877
MARY EMMA POWELL, <i>Poplars, Kelvedon..</i> Wife of Thomas Powell.	80	31	1 mo.	1877
FRANCIS GRUBB POWER, <i>Grahamstown, New Zealand.</i>	42	13	9 mo.	1875
JOHN POWER, <i>Cork.</i>	56	1	3 mo.	1877
PHEBE PRITCHARD, <i>Bessbrook.</i> Daughter of Thomas and Sarah Pritchard.	5½	25	9 mo.	1876
JOHN PRYOR, <i>Reigate.</i>	81	18	9 mo.	1877
REBECCA PUMPHREY, <i>Birmingham.</i> Widow of Josiah Pumphrey.	91	11	11 mo.	1876
JOHN REES, <i>Bristol.</i>	60	12	4 mo.	1877
MARTHA REYNOLDS, <i>Maldon.</i>	76	8	12 mo.	1876
JONATHAN JOSEPH RICHARDSON, <i>Kircassocks, Lurgan.</i>	61	2	10 mo.	1876
CHARLES RIDGWAY, <i>Leighton Buzzard.</i>	83	15	12 mo.	1876
RACHEL RILEY, <i>Weston-Underwood.</i>	77	28	11 mo.	1876

HANNAH RINGER, <i>Peckham.</i>	71	6	5 mo.	1877
RICHARD ROBERTS, <i>Leeds.</i>	75	29	11 mo.	1876
ALFRED ROBINSON, <i>Lymm, Warrington.</i>	52	6	10 mo.	1876
EDMUND ROBINSON, <i>Eccles.</i>	57	29	6 mo.	1877
MARY ROBINSON, <i>Rochdale.</i> Widow of William Robinson.	77	16	6 mo.	1877
JAMES ROGERS, <i>Ipswich.</i>	94	16	8 mo.	1877
MARGARET ROGERS, <i>Banbury.</i>	64	3	10 mo.	1876
JAMES RUSHWORTH, <i>Oldham.</i>	72	4	2 mo.	1877
RACHEL RUSSEL, <i>Cork.</i> A Minister.	84	28	12 mo.	1876
CAROLINE LUCY SAMS, <i>Holgate Hill, York.</i> Youngest daughter of the late Joseph Sams of Thornbury, Gloucestershire.	18	16	2 mo.	1876
JOSEPH SANDERSON, <i>Cottingham, near Hull.</i>	84	6	4 mo.	1877
ELIZABETH SATTERTHWAITE, <i>Colthouse, near Hawkshead.</i> Wife of Jonathan Satterthwaite.	79	3	11 mo.	1876
PETER SATTERTHWAITE, <i>Eaglesfield.</i>	83	3	6 mo.	1877
ANN SAWER, <i>Leiston.</i>	67	19	7 mo.	1877
ELIZABETH SAWER, <i>Leiston.</i> An Elder.	76	9	11 mo.	1876

JANE SAWER,	88	29	5 mo.	1877
<i>Norwich.</i> Wife of John Sawer.				
SPENCE ANTHONY SCOTT,	7	5	6 mo.	1877
<i>Leeds.</i> Son of Benjamin Scott.				
EDWIN SIKES,	36	12 mo.	1875	
<i>Dimboola, Ceylon.</i> Son of Robert Sikes.				
THEODORE SIKES, <i>Wexford.</i>	1½	14	10 mo.	1876
Son of Richard C. and Susanna Sikes.				
ANN SIMMS, <i>Sibford Gower.</i>	80	24	11 mo.	1876
An Elder. Wife of Thomas Simms.				
MARIA SIMMS, <i>Birmingham.</i>	83	2	9 mo.	1877
MARY SIMPSON, <i>Melksham.</i>	45	12	5 mo.	1877
WILLIAM SMEAL,	85	15	8 mo.	1877
<i>Glasgow.</i> A Minister.				

Of a life from early manhood to the above protracted age, so remarkably devoted to the promotion of truth and righteousness as identified with the interests of the Society of Friends, and to the welfare of mankind the world over, the pages of *The Annual Monitor* may very suitably record some of the more prominent details.

The subject of this notice was the son of William Smeal, and was born in Leith, in 1793. His father began business in Glasgow in 1802, as a tea merchant, and trained his son to the same occupation. They were both members of the Society of Friends by conviction.

At an early age our friend's abilities and usefulness were recognised by the members of the Society, and for more than fifty years he held the offices of Clerk to the Preparative Meeting, the Two-months Meeting, and the General Meeting, and that with much acceptance to his fellow-members, who deeply regretted a few years ago to lose his services through failing health. His duties in this way entailed upon him the conduct of much of the business of the Society in Scotland during the long period he occupied that position. In 1840 he was acknowledged a minister, in which capacity it was his constant endeavour to maintain the religious profession of the Society in its primitive integrity, and to commend it to the public also by a conspicuously consistent example. Much as he became associated in various philanthropic movements with those of other denominations, he was careful to preserve his character as a Friend. His faithful maintenance of our distinguishing minor testimonies neither lessened his usefulness, nor lowered him in the esteem of his fellow-workers, but rather increased it—there being very few who do not appreciate consistency, whatever the religious profession. It was the experience of

William Smeal as of many others similarly concerned, that after frequent and even intimate intercourse with the sincere of other Christian professions, while duly valuing all that was amiable among them, he was more than ever confirmed in the conviction that the principles and practices of Friends are the most in harmony with the Gospel of Christ. And his having through the matchless mercy of God been enlightened to see the excellency of the truth as it is in Jesus, as also to have had his heart bound to His testimonies, was what he felt to have been the crowning mercy of his life.

As a minister, William Smeal's labours were chiefly within our Society's limits, though often taking part satisfactorily in meetings for the public, held by request of Friends travelling in the ministry.

Respecting his character as a minister and otherwise, an esteemed fellow-labourer who visited our friend a few months prior to his decease thus writes: "This last interview left a most sweet impression of his mellow religious experience and of the loving, while reverent, affiance toward his Lord and Redeemer, which seemed to be the breathing of his soul. A few points in his

character occur to me as worthy of notice :—his inflexible adherence through a long life to religious principle, his wide sympathy with suffering humanity, his kindness and faithfulness as a personal friend ; and last, not least, his true weight and liveliness in the exercise of that gift in the ministry with which he had so long been entrusted.”

Here it may be mentioned that from the establishment of *The British Friend* in 1843, until 1861, William Smeal was associated with his brother Robert in the conducting of that journal.

To endeavour to give even a brief outline of what might be written of William Smeal as a record of his connection with public movements in Glasgow, would be to summarise the history of more than half a century's active service in various philanthropic and benevolent efforts.

The first Glasgow society with which William Smeal connected himself was the “Glasgow Auxiliary Bible Society,” in whose work he took an active part as early as 1815, and continued doing so for many years. The movement, however, with which his name is most intimately and publicly associated is that of the abolition of

slavery. In 1822, along with Friends and others, he promoted and founded the Glasgow Anti-Slavery Society, and of this association he was then appointed joint-secretary. In 1833, the Glasgow Emancipation Society was instituted, and became the successor of the Anti-Slavery Society. William Smeal's services as joint-secretary were transferred to the Emancipation Society, and this office he held till his death. His active and official connection with the anti-slavery cause, therefore, extends over a period of fifty-five years, during which time he witnessed the formation and growth of public sentiment in favour of the abolition of human slavery, and the emancipation of the slaves in the British colonies and in the United States of America.

Although the early efforts of the anti-slavery party were mainly directed to obtain the abolition of slavery in the British colonies, and, when that had been accomplished, its abolition in America, yet the object of the society was wider than this—viz., the abolition of human slavery throughout the world. Consequently, from time to time, this society has also taken action against slavery and the slave trade elsewhere. During the late civil war in America, W. Smeal, in common with his

party, took a warm interest in the object of the Northern States, and he was untiring in his efforts to assist in maintaining amicable relations between this country and America. From 1864 to 1867, he was secretary and treasurer of the "Glasgow Freedmen's Aid Society," which body collected and remitted to America a considerable sum in aid of the emancipated slaves there. His last public effort in the anti-slavery cause—and in the promoting of which he was as zealous and enthusiastic as of old—was the arranging for a citizens' meeting, held early in 1876, to protest against and obtain the withdrawal of the "Fugitive Slave Circular" of the present government.

In home politics W. Smeal always took a deep interest, and all meetings to promote Liberal principles and reforms received as a rule his cordial support and willing aid. In municipal affairs he also deemed it a duty to take a part.

To him the friends of Peace are indebted for most of the work of bringing and keeping before the citizens the views and principles of what is known as the "Peace Party." For about thirty years, he was secretary and treasurer of the local Peace Committee, and during that time laboured on many occasions to enlist the voice



and influence of Glasgow in behalf of "Peace" and "Arbitration," as opposed to war. Perhaps no portion of his career in this direction can be more interesting at present than his share of the efforts put forth to keep this country out of the late Crimean war, in which efforts he took a deep interest.

The following extract from a letter of John Bright, M.P., to William Smeal, in 1858, might have been written a few months ago, so closely does history, or British diplomacy on the Eastern Question, seem to be repeating itself: — "The war spirit, so far as the Russian Question is concerned, is evidently declining. The Turks will fight, relying on our coming to the rescue in case of emergency. They are, therefore, saved from responsibilities of failure at our cost. Surely this state of things will not long be endured." Twenty-four years after this was written, the same question is still being asked; but those now opposed to war for Turkey are considerably increased in numbers, and not limited almost wholly to those opposed to all wars.

During the agitation for the Repeal of the Corn Laws and the Taxes on Knowledge, W. Smeal was more than an interested and sympa-

thetic onlooker. The Temperance cause also, from its earliest history in Glasgow, received his steady support, and, from time to time, his official services and active aid. Every public effort made in Glasgow to promote the establishment of a national system of Education included him among its promoters, and this movement was always regarded by him as one of the first importance. He also identified himself with those measures which are more especially promoted by members of the Society of Friends—such as the Abolition of Capital Punishment. He was likewise an earnest advocate of the liberation of the Church from State control.

The enumeration of the various official positions held by our friend in the movements alluded to gives no adequate idea of the time and effort he voluntarily devoted to what he believed to be works of philanthropy and benevolence. Though the lengthened periods during which his colleagues retained his official services is an evidence of the esteem in which these were held by those who had good opportunities of judging of their value, he was of such a quiet and retiring nature that his work was at all times more felt and seen in its results than in its performance; and none but his

most intimate friends ever really knew the extent of his capacity for work, and the amount overtaken by him. He did not, however, by any means confine himself to the sphere of organised effort; on many occasions, in a quiet way, his right hand did what his left hand knew not of. Having enjoyed a length of days allotted to but few, in his 85th year he was gently and peacefully withdrawn to that rest above, in one of the "many mansions" which, through redeeming love and mercy, it was his humble trust was prepared for him. Long will he be remembered—much will he be missed.

It is believed that the applicability of the following lines to the dear deceased, will be acknowledged by all who knew him:—

Calm in the bosom of thy God,  
Fair spirit, rest thee now;  
E'en while with us thy footsteps trod,  
His seal was on thy brow.

Dust to its narrow home beneath;  
Soul to its place on high;  
They that have seen thy look in death,  
No more may fear to die.

The interment took place in the presence of a large company of mourning relatives and friends, among whom were several prominent local men. Isaac Sharp delivered a touching discourse at the side of the grave, in which he alluded to the high esteem in which the deceased was held, and to the importance of all following his Christian example.

The following interesting letter has been received from Wm. Lloyd Garrison on the subject of W. Smeal's death. After speaking of him as his "cherished and honoured friend," he goes on to say, "It is indeed well with him, and he is to be congratulated that, having 'fought the good fight,' he has now entered into rest. Aside from the regret that we shall not see him again in the earthly form, his removal suggests nothing but consolation and peace. He had exceeded the average age of two generations—the days of all further active usefulness had passed: he had discharged all the duties and obligations arising from his relation to God and his fellow-men most conscientiously and exemplarily; and it only remained for him to say, 'Lord, let now Thy servant depart in peace, for mine eyes have seen

Thy salvation.' He has indeed fallen like a shock of corn, fully ripe. He has left this world better than he found it, by his bright and pure example, by his devotedness to the cause of suffering humanity in its various afflicting manifestations, by his efficient labours to procure the liberation of the millions of pining bondmen under British and American rule, by his life-long espousal of the sacred cause of peace, by his cheerful spirit and indomitable courage in confronting whatever trials or sacrifices were to be encountered in maintaining the right, by showing the strength of his love for God in his glowing love for his race, irrespective of clime or nativity, and by his daily walk and conversation. How fitly apply to him Whittier's descriptive lines elicited by a similar bereavement:—

Friend of the slave, and yet the friend of all,  
Lover of peace, yet ever foremost when  
The need of battling Freedom called for men  
To plant the banner on the outer wall.

Gently and kindly, ever at distress  
Melted to more than woman's tenderness,  
Yet firm and steadfast, at his duty's post  
Fronting the violence of a maddened host,  
Likesome gray rock from which the waves are tossed!

Knowing his deeds of love, men questioned not  
 The faith of one whose walk and word were right,  
 Who tranquilly in life's great task-field wrought,  
 And, side by side with evil, scarcely caught  
 A stain upon his pilgrim garb of white ;  
 Prompt to redress another's wrong—his own  
 Leaving to Time and Truth and Penitence alone.

It was a delightful but all too brief an interview I had with him and you all in Glasgow just as I was leaving the place a short time since. I cannot be too thankful that I was permitted to see him once more, and again to feel the warm grasp of his hand and to receive a fresh welcome to his hospitable board. He seemed so clear in his faculties, so fresh in his recollections of the stirring incidents of the past, and so well preserved bodily, considering his advanced age, that I was not at all prepared for this sudden flight of the spirit. It cannot be long, in the course of nature, before I shall follow him ; and as we were drawn together very closely here, I trust the same cords of affection will bind us in the never-ending hereafter."

HENRY SMITH, <i>Peckham.</i>	75	6	6 mo.	1877
HULDAH SMITH, <i>Clonmel.</i>	69	25	3 mo.	1877
JOSEPH SMITH, <i>Chelmsford.</i>	78	9	6 mo.	1877

MARY FLORENCE SMITH,	2	19	2 mo.	1877
SARAH EDITH JOSEPHINE SMITH, Daughters of Joseph B. and Mary Ann Smith of Manchester.	3	21	2 mo.	1877
RACHEL SMITH, <i>Brighthouse.</i>	55	21	1 mo.	1877
RACHEL SPECIALL, <i>Brighton.</i>	51	21	2 mo.	1877
MARY SPENCER, <i>Bransby.</i> Widow of Thomas Spencer.	85	13	11 mo.	1876
EMMA SQUIRE, <i>Richmond, Belfast.</i> Widow of Richard Squire.	62	26	3 mo.	1877
JOHN STEED, <i>Baldock.</i>	84	27	9 mo.	1877
MARIA STEERS, <i>Hull.</i> Widow of William Morley Steers.	77	26	6 mo.	1877
SARAH HEWETT STEEVENS, <i>Basingstoke.</i> Widow of James Steevens.	68	23	9 mo.	1877

It is thought that a brief record of this dear Friend, whose bright Christian character adorned the doctrine of her God and Saviour, may be helpful and encouraging to those who like herself are seeking to follow in the footsteps of a meek and lowly Saviour, by whose grace she was what she was.

Her life gave evidence of a calm unwavering faith in the Lord Jesus Christ as her all-sufficient Saviour, and her heart was full of love to her heavenly Father, who, she often acknowledged,

had surrounded her with many blessings, and given her all things richly to enjoy.

A kind and sympathizing friend, she was loved by many beyond her own immediate circle ; but possessing a retiring disposition, was best known within the precincts of her own home.

She was a loving and devoted mother, and it was her earnest desire that her children should choose the Lord for their portion, and walk in the strait and narrow way that leads to everlasting life ; that, entering in by Christ the door, into the sheepfold, they might be led by the Good Shepherd in the green pastures and by the still waters of His love. In the remembrance of her gentle, patient guardianship, they can indeed " call her blessed."

She possessed a cultivated and well-stored mind, and was from its first commencement an occasional contributor to the *Friends' Quarterly Examiner*, in the success of which she took a lively interest. During the long illness which preceded her death, she had, as her strength permitted, written the greater portion of two articles which were intended for its pages ; but she did not live to complete them, and they were found unfinished after her death. Short pieces and



articles from her pen have also occasionally appeared in *The Friend* and in *The Leisure Hour*.

The solicitude she felt for her beloved children and for her sisters was frequently expressed by her with affectionate longings for their best welfare in spiritual things ; that the Lord would keep them in the way that they should go, and lift up the light of His countenance upon them ; that the love which lightens every sorrow and sweetens every cup might attend their path through life ; and that " the peace of God, which passeth all understanding, might keep their hearts and minds through Christ Jesus."

Many of her letters testify to her grateful sense of her heavenly Father's love and care. In writing to one of her sisters, she remarks :—  
" May it be ours to ' give unto the Lord the glory due unto His name, to bring an offering and come into His courts,' even that of a heart filled with gratitude to Him who loadeth us with benefits, all unworthy as we are, yet I trust not thankless :"  
and again, " May we all come in faith, and ask and receive a blessing, and with grateful hearts acknowledge what great things the Lord hath done for us."

She was very sensible of the value and

importance of prayer, feeling it a privilege herself, and desiring for those near and dear to her, that they might together draw near to the Throne of Grace, and put up their petitions in simple faith and trust, for divine teaching, help, and guidance on their heavenward journey.

To one of her sisters she writes:—" May He who can give all we need inspire us with the spirit of prayer, and bestow on us the gifts and blessings needful for our growth in grace, and in the knowledge of what pertains to the better life. Let us remember each other for good as we bow before the Throne. May we ask and receive precious gifts from Him who hath bidden us to 'prove Him' with our petitions. We know by experience that prayer is a key that opens the divine treasury of blessings. Then let the hand of faith be stretched forth to receive all that our Father is so willing to bestow."

Her high appreciation of the Sabbath was very marked, and she often spoke of the goodness of God in appointing a day of rest for His children, typical of that day which is to be never-ending, for there is no night there, where we shall dwell with the people of God, and prayer will be changed for praise, because the goal of all

our hopes will have been attained. It was her earnest desire that each returning Sabbath should be a time of spiritual refreshment, a renewal of faith and hope, a season of partaking of that heavenly manna which nourisheth the soul, that as one of the children of Zion, she might be joyful in her King. Yet, whilst highly prizing the Sabbath day, she was not unmindful of the necessity of coming *daily* unto Him, who declared Himself to be the Bread of Life, that in spiritual communion with the Lord Jesus Christ, she might continually know her strength renewed in Him.

It had, for many years, been her habit to select during each week a portion of the Bible and of a little book, entitled *The Pathway of Promise*, to be read on the following Sabbath by all the members of her family, whether at home or absent, and to inform her sister, and latterly her married daughter, by post, of the portions she had chosen for the coming day of rest.

Our dear friend was called on to part with a beloved son, who was removed by death in 1867, (an account of whom appeared in the "Annual Monitor" for 1869,) and two years later a sister who resided with her and to whom she was

tenderly attached, was also called away. She keenly felt these bereavements, but was enabled to recognize in them her heavenly Father's hand, and to bow in submission to His will, who doeth all things well, having the assurance that her loved ones, through infinite mercy, had been admitted within the pearl gates into that city whose inhabitants, "shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

In writing to her surviving sister, and referring to the loss she had sustained, she says, "Let us take comfort in the thought, that for them, all toil, and care and pain are over, and in the hope that time's conflicts for us having passed away, the blessed re-union will be permitted us in the better land—no more sickness, no more suffering, all joy and peace. It seems as if that thought "in Heaven" should reconcile us to the loss of our dear ones; but it is hard to know that *here* all loving intercourse is over. Though trials have been ours, let us never forget the many mercies, especially the crowning one, that to *them*

was granted the hope sure and steadfast, and to *us* the belief that they are for ever with the Lord. When we think of 'Jerusalem the golden,' as sometimes we are privileged to see it in brief glimpses, then the temporal pales before the splendour of the coming time, when all earthly tribulation will be swallowed up in the glory of the endless life."

Her own departure was preceded by a lengthened illness; many months of weakness and suffering were her portion, ere the silver cord was loosed, or the golden bowl broken; but she was mercifully sustained in patience, and was never heard to murmur, for the Lord dealt very gently with her; "He brought her into the banqueting house, and His banner over her was love." Though at times discouragements prevailed, yet she could acknowledge that consolations also abounded.

In sending a few lines to a friend in the early part of the present year, she says, "How long I have had to leave everything! but the Lord provides. In the silent watches of the night the beautiful paraphrase of the dear 23rd Psalm has come in solemn harmony over my soul,

The Lord my pasture shall prepare,  
And feed me with a shepherd's care.

and oh! the comfort of these bright visitations when the poor weary body is longing for the sleep that so refreshes when granted after long waiting."

Longing to be released, yet willing for her children's sake that her days should be prolonged, she left all in her Father's hands, and at His call peacefully descended into the valley of the shadow of death, fearing no evil for it was lighted by her Saviour's presence. Sustained by "the Everlasting Arms" she "passed from death unto life," and entered, we cannot doubt, one of the many mansions prepared for the children of God, and has realized the happiness of that re-union with the loved ones gone before; which had been to her such a joyful anticipation.

Asleep in Jesus; blessed sleep!

From which none ever wake to weep.

ELLEN JANE TAYLOR,            25 21 1 mo. 1877  
*Great Cornard, near Sudbury.* Wife of Frederick  
 William Taylor.

ANNA THISTLETHWAITE,       25 1 8 mo. 1877  
*Kingstown, Dublin.* Wife of James Thistle-  
 thwaite.

- ANNE THOMPSON, 88 21 8 mo. 1876  
*Bridgwater.* An Elder. Widow of Joseph  
 Thompson.
- ARTHUR HENRY THOMPSON, 6½ 15 12 mo. 1876  
*Kendal.* Son of Henry and Esther E. Thompson.
- EDWARD THOMPSON, 90 25 7 mo. 1877  
*Southampton.*
- ELIZABETH THOMPSON, 68 22 1 mo. 1877  
*Upper Rathmines.* Widow of Nathaniel  
 Thompson.
- JOHN THOMPSON, 80 27 7 mo. 1877  
*Hitchin.* An Elder.
- WILLIAM GRIMSHAW THOMPSON,  
*Rawdon.* 62 26 8 mo. 1877
- ALICE MARY THORNE, 22 28 3 mo. 1877  
*Antananarivo, Madagascar.* Wife of James  
 C. Thorne.
- HANNAH THORNE, 76 13 9 mo. 1875  
*Headingley, near Leeds.* Widow of Charles  
 Thorne.
- HENRY THORP, *Hulme.* 35 11 6 mo. 1877
- MARY ANN TILNEY, 72 7 4 mo. 1877  
*Chelmsford.* Widow of Samuel Tilney.
- THOMAS TOWNSON, 16 25 7 mo. 1877  
*Preston.* Son of William and Mary Townson.

HANNAH TRUSTED, <i>Parkfields, near Ross.</i>	89	28	11 mo.	1876	Widow of Thomas Trusted.
JOHN IMM TRUSTED, <i>Stoke-upon-Trent.</i>	57	8	6 mo.	1877	
JOSEPH TRUSTED, <i>Barton Cottage, Hereford.</i>	80	15	12 mo.	1876	
ALEXANDER TUCKETT, <i>Clevedon.</i>	37	17	11 mo.	1876	Son of Alfred and Helen Tuckett.
ANN TUKE, <i>Frizinghall, near Bradford.</i>	83	14	9 mo.	1876	
ELIZABETH TUKE, <i>Frizinghall, near Bradford.</i>	83	7	7 mo.	1877	
MARY ANN TUKE, <i>Ilkley.</i>	68	1	11 mo.	1876	Wife of Daniel Tuke.
MARY TUTTY, <i>Colchester.</i>	61	13	12 mo.	1876	Widow of Henry Tutty.
JOSEPH SAVORY TYLOR, M.D. <i>Bath.</i>	63	20	2 mo.	1877	A Minister.
CHARLES UNSWORTH, <i>Huddersfield.</i>	84	10	9 mo.	1877	
HANNAH UNTHANK, <i>Limerick.</i>	72	15	7 mo.	1876	
JOHN WADDINGTON, <i>Plaiستow.</i>	70	4	4 mo.	1877	



- WILLIAM WALFORD, 83 2 11 mo. 1876  
*Neithrop, near Banbury.* An Elder.
- ELLEN JANE WALLIS, 19 24 3 mo. 1877  
*Kilburn, London.* Daughter of Abraham Wallis.
- GERTRUDE WALKER, 7 10 1 mo. 1877  
*Huddersfield.* Daughter of Thomas and H.  
 Walker.
- JOHN WALKER, *Ackworth.* 72 22 6 mo. 1877
- ANN ABIGAIL WARDELL, 30 29 12 mo. 1876  
*Peckham.* Daughter of Jonas and Lucy  
 Wardell.
- ANN MUSGRAVE WARING, 86 15 9 mo. 1877  
*Shirehampton.*
- JOHN WILLIAM WARING, 11 29 5 mo. 1877  
*Sleightholmdale, near Kirby Moorside.* Son of  
 Isaac and Mary Waring.
- ALGERNON WARNER, 21 24 6 mo. 1877  
*Hoddesdon.* Son of Septimus Warner.
- FREDERICK WARNER, 57 1 11 mo. 1876  
*Chelmsford.*
- HANNAH MARIA WATERFALL, 34 20 1 mo. 1877  
*Kirkby Malham.* Wife of Arthur Waterfall.

Hannah Maria Waterfall was the youngest daughter of George and Ann Cartwright, and was

born at Lilling in the year 1842. She was a dutiful and obedient child, loving and affectionate to her parents, and was fond of reading, choosing such books as were most likely to improve her mind. She was also when quite young, very fond of learning poetry mostly of a serious kind, which she would often repeat after retiring to rest, to those who shared her room. After leaving Ackworth, where she was at school three years, she lived with her parents at Airton, and while in her teens commenced a bible class for young women, which she continued till her marriage. This class was it is believed, made a blessing to several of the young people, to one in particular who died when about twenty-one years of age, of whom it could emphatically be said she died happy in Jesus. Many of the others retain a very affectionate remembrance of their dear teacher, and at her funeral begged to be allowed to carry her remains to their last resting place.

In 1865 she was married to Arthur Waterfall, to whom she was a true helpmeet, always encouraging him to yield obedience to the pointings of duty. To her children, of whom she had six, she was a most loving and affectionate mother, endeavouring to train them in the nurture and

admonition of the Lord. Though not of strong health and feeling the burden of home cares, she still endeavoured to benefit her neighbours, by reading to some at their homes, and inviting others to her own for the same purpose. About two years before her death, she first spoke in the little meeting to which she belonged and was afterwards not unfrequently engaged very acceptably in this service. She lived very near to her Saviour, and greatly desired that those around her should do so too, frequently praying for all at the morning and evening readings, asking for daily and hourly guidance.

Her health during the last year of her life became more delicate, and consumption was feared. Various remedies were tried, but in vain : and she peacefully breathed her last on the 20th of the First month, at the age of 34.

Of a mild and gentle disposition, sanctified by Divine grace, it was evident she had become possessed of " the ornament of a meek and quiet spirit, which is in the sight of God of great price." While her loss is deeply felt by her family and friends and in the small meeting of which she was a member, the precious consolation is also felt, that the event which has clothed so

many hearts with sorrow, has been to he ran entrance into a state of everlasting rest and peace.

EMILY WATERHOUSE, 36 9 7 mo. 1877  
*Liverpool.*

ANN WATSON, 76 6 4 mo. 1877  
*Rathgar, Dublin.* Widow of Samuel Watson.

HANNAH BELLA WATSON, 47 22 7 mo. 1877  
*Sunderland.* Wife of Henry Watson.

REBECCA WATTS, 82 19 1 mo. 1877  
*Kingsland, London.* Widow of James Watts.

MARY WAUGH, *Carlisle.* 74 7 6 mo. 1877

SAMUEL WEDMORE, 65 13 8 mo. 1877  
*Portishead.*

FREDERICK JOHN BROOK WELSH,  
*Somerton, Somerset.* 16 6 7 mo. 1877

Son of Edward and Susan Mary Welsh.

At the commencement of a long and painful illness, borne with much patience in the strength mercifully granted him by his Saviour, on whom he placed his entire dependence, he had a great desire to recover; and when the hopeless nature of the disease was first intimated to him, he was for a little while much depressed; but was soon favoured to feel resigned to the will of his

heavenly Father, and to look brightly forward in full assurance of his Saviour's love. He was kept in unclouded peace until the end, and in the hour of death was enabled to say "Jesus is with me," realizing in all its fulness the truth, that

" Looking unto Jesus,  
From the bed of pain,  
As a suffering brother  
Jesus will sustain.  
Looking still to Jesus  
In the hour of death ;  
Lo ! the everlasting  
Arms are underneath."

MARY WHITE, <i>Amphill.</i> Wife of R. E. White.	21	9 mo.	1876
THOMAS WHITFIELD, <i>Lurgan.</i>	54	15	8 mo. 1877
ELIZABETH WHITTEN, <i>Wicklow.</i>	80	10	3 mo. 1876
BENJAMIN WHITTON, <i>Waterford.</i>	90	23	3 mo. 1877
JOHN WIBLIN, <i>Luton.</i>	92	1	1 mo. 1877
EMILY WILLMOTT WILLMOTT, <i>Kingston-on-Thames.</i> Daughter of Edward and Mary Willmott.	18	4	11 mo. 1876

- DEBORAH WILLIAMSON, 69 21 1 mo. 1877  
*Allonby.* Wife of Thomas Williamson.
- HENRY WILSON, 68 14 2 mo. 1877  
*Sunderland.* An Elder.

Many of those who know not for themselves the joy and peace of believing, are apt to look on the path of the Christian as one of privation and gloom; but the life of the dear Friend whose death we now record, was a bright example of the rest and peace which is granted to those who have true faith, and enjoy the fulfilment of the promise, "In quietness and in confidence shall be your strength."

His naturally kind and gentle disposition, under the benign influence of divine grace, made him beloved by all around him, and gave him a remarkable influence over young men. His efforts in aid of The Young Men's Christian Association in which he felt a deep interest, were much blessed. He often attended their meetings, and in the Scripture classes and those of a devotional character, his simple earnest prayers will long be remembered.

His attachment to the Society of Friends was manifested by his regular attendance of our meetings; and his full belief in the principles

held by us, led him to a watchful care that these should be faithfully maintained.

But not less did he exemplify a large-hearted sympathy with his brethren of other denominations; and in the Sunderland "Quarterly Meeting of the Ministers and Office-bearers" of the Non-conformist Churches he took a useful and valued position. During his frequent walks, and on other occasions, our dear friend was zealous in the distribution of religious tracts, always carrying a supply with him for this purpose. He was for many years a diligent teacher in the Friends' First Day School, and took a lively interest in the management of various other schools and philanthropic institutions.

On the 18th of Second month, 1877, he went to Leeds to attend the Ackworth School Committee held there, and on entering a Friend's house he seemed rather unwell; being assisted to a couch, he soon became apparently unconscious, and in a few hours quietly passed away.

Thus suddenly called, it is a great consolation to feel assured that he had, through redeeming mercy, experienced the work of preparation, and that he has entered one of the many mansions prepared by our blessed Lord for those who love Him.

- JOHN FURLEY WILSON, 3 1 5 mo. 1876  
*Walker, near Newcastle.* Son of Thomas  
Edward and Mary Eliza Wilson.
- JOSHUA WILSON, 70 1 9 mo. 1877  
*Sunderland.* An Elder.
- MARY WILSON, 1½ 18 7 mo. 1877  
*Neithrop, near Banbury.* Daughter of Reuben  
and Sarah Wilson.
- MARY WILSON, 58 24 12 mo. 1876  
*Bradford.* Wife of James Wilson.
- GEORGE WOODALL, 50 5 7 mo. 1877  
*Moss Side.*
- DEBORAH WRIGHT, 53 5 6 mo. 1876  
*Kettering.* A Minister. Wife of Francis E.  
Wright.
- ELIZABETH WRIGHT, *Staines.* 72 20 9 mo. 1876
- ISAAC GRAY WRIGHT, 22 2 7 mo. 1877  
*Bolton.* Son of Isaac and Christiana Wright.
- ROBERT WRIGHT, 88 8 3 mo. 1877  
*Chesterfield.* An Elder.



*INFANTS whose Names are not inserted.*

Under three months .....	Boys 6	...	Girls 5
From three to six months.....	do. 3	...	do. 0
From six to nine months.....	do. 0	...	do. 1
From nine to twelve months	do. 1	...	do. 2

**TABLE,**  
*Shewing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland, during the Years 1874—75, 1875—76, and 1876—77.*

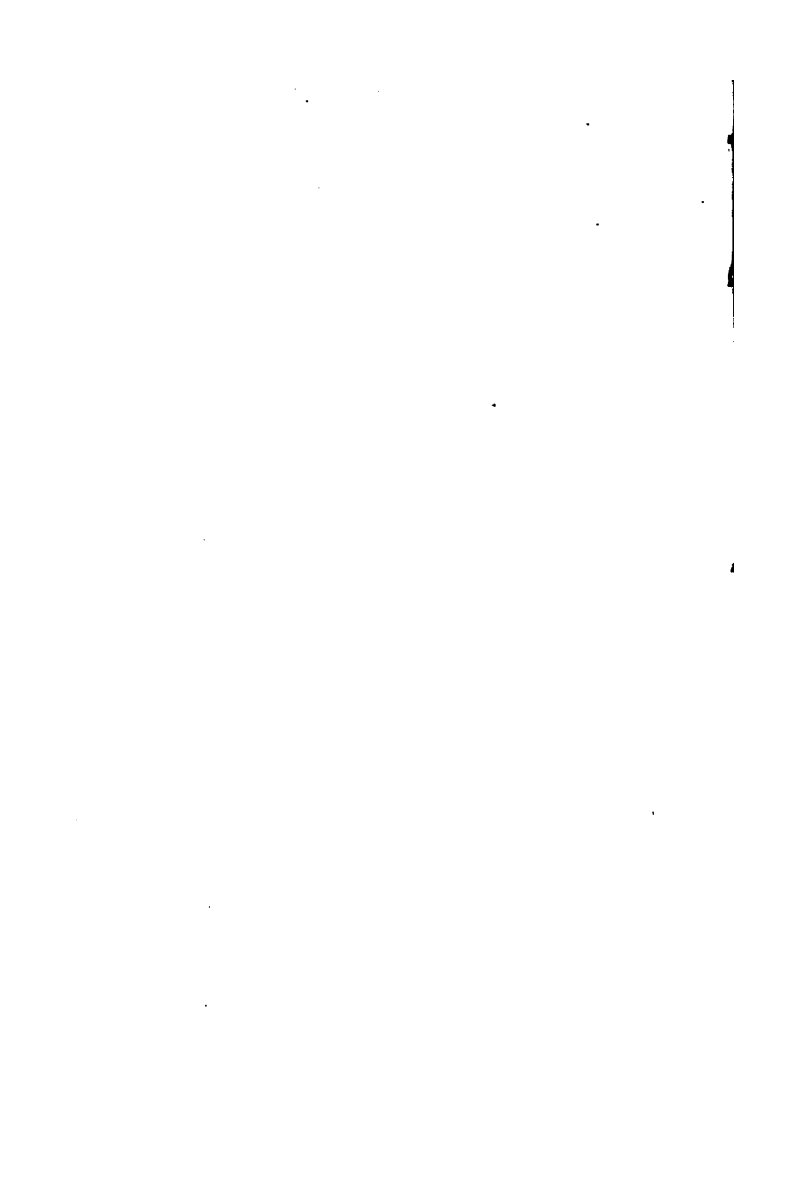
AGE.	YEAR 1874—75.			YEAR 1875—76.			YEAR 1876—77.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
	12	10	22	14	8	22	9	10	19
Under 1 year*	21	20	41	21	14	35	15	14	29
Under 5 years	5	4	9	4	6	10	4	3	7
From 5 to 10 years	3	2	5	5	3	8	1	2	3
" 10 to 15 "	3	3	6	4	6	10	5	5	10
" 15 to 20 "	2	10	12	6	6	12	6	9	15
" 20 to 30 "	11	17	28	10	11	21	4	9	13
" 30 to 40 "	8	8	16	14	13	27	4	18	22
" 40 to 50 "	17	7	24	9	12	21	13	6	19
" 50 to 60 "	26	37	63	20	31	51	15	32	47
" 60 to 70 "	39	45	84	36	50	86	31	49	80
" 70 to 80 "	22	27	49	12	33	45	23	32	55
" 80 to 90 "	0	9	9	1	3	4	4	4	8
" 90 to 100 "	157	189	346	142	188	330	125	183	308
All ages . . . .									

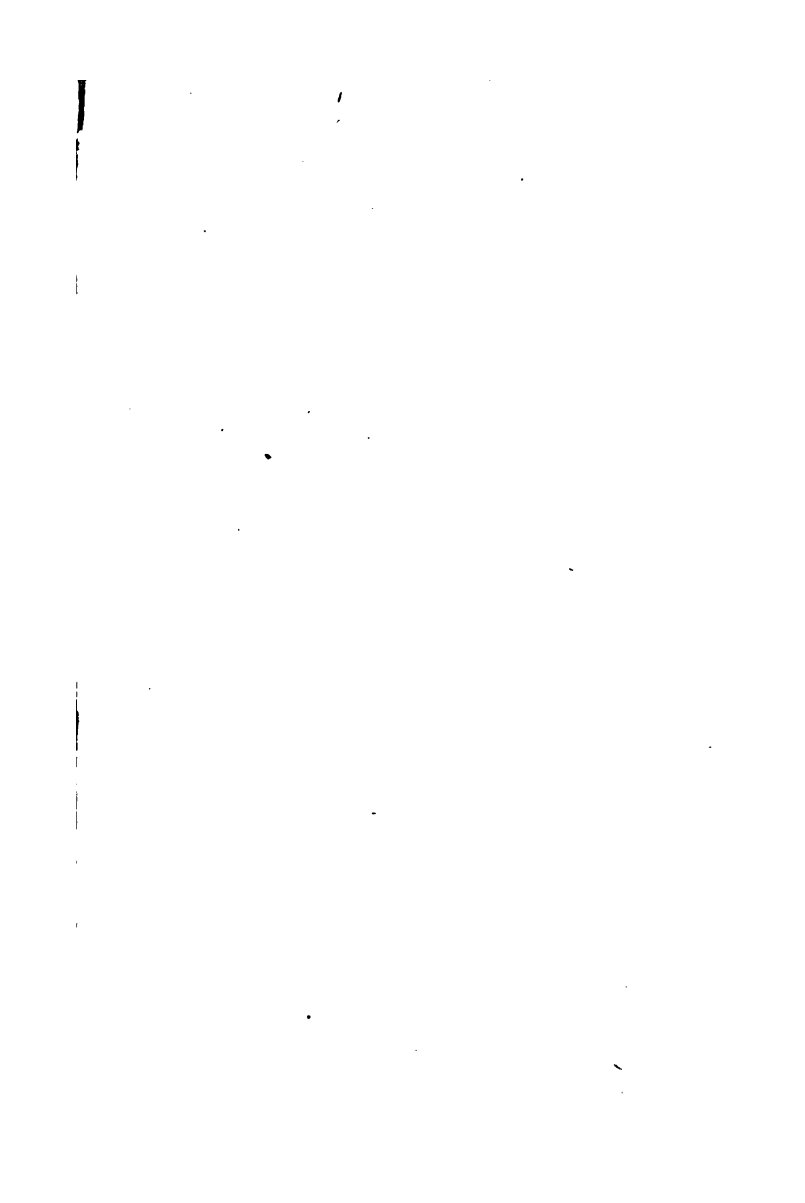
\*The numbers in this series are included in the next, "under 5 years."

Average age in 1874—75, .. 55 years, 5 months, and 15 days.

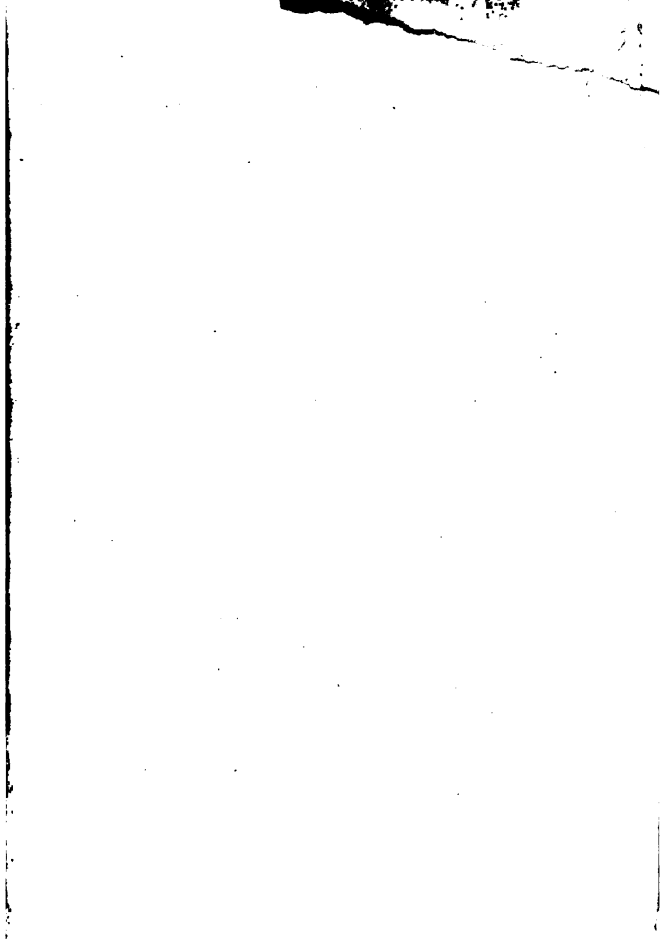
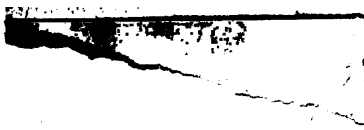
Average age in 1875—76, .. 54 years, and 19 days.

Average age in 1876—77, .. 58 years, 5 months, and 9 days.





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